

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1857.

Not Love, but Light, our greatest want,

AND

Yet more Love, our urgent need.

Of all the drawbacks in our work, the lack of knowledge of our wants is, we are persuaded, the chiefest and greatest. The following extract from a letter of a faithful, earnest brother, will illustrate this. He writes under date of April 17th :

"Enclosed please find a draft for \$50, the Easter offering of my parish, for Domestic Missions. Last year they gave \$10. The reason of the increase is, *they have been made acquainted with your wants.*"

This brief but affectionate epistle is pregnant and suggestive. So is it with hundreds of parishes, and thousands of the members of the Church. They give little or nothing, because they are neither informed nor quickened, instructed nor exhorted, as to our work and cause. So might it be with one and all these parishes and members of the Church, if some earnest friend of Missions, as this good pastor did, should see to it, "*that they are made acquainted with our wants.*" This is, indeed, "*the reason of the increase.*" In this case that increase was *five-fold*, and such might be the ratio of increase everywhere, with a corresponding increase of light and knowledge on the subject. As things are now, our general objects languish for want of information; but let local objects plead, special cases be presented, and a faithful missionary, with his pale,

worn countenance and earnest voice, be seen and heard, and there is no want of willingness to give, nor of the proofs and fruits of active, earnest love. We are persuaded there is more of this latent sympathy than is supposed. It only needs enlightening and directing, to do all we need. We are persuaded, too, that far more is done, in various ways and in the aggregate, than can be ever gathered up or known this side the last account. The reason it is not more systematic, well-directed, and discriminating, is not with those who give and do, but at the door of those who are appointed as their guides, in charity as well as duty, and whose chosen privilege it should ever be, to *make their people acquainted* with the work and wants of Christian Missions, Domestic and Foreign, and stir them up to do their duty with enlightened zeal and love. All honor, then, and thanks to the beloved brother, who has done so well, and given us the text and illustration of these few words of kind and earnest exhortation. May his parish and himself receive an hundred-fold in rich return, and may all the parishes and all the members of our Church not only make a five-fold increase, in the proofs and fruits of light and love, but also "receive an hundred-fold in this present time, and in the world to come, life everlasting."

What Little Children Can Do;

OR,

How a Little May Go a Great Way.

We were favored by the perusal of the following letter to the Infant Sunday School of St. Ann's Church, Brooklyn, and asked a copy of it for publication in the *Spirit of Missions*. It is from the pen of one of our most self-denying and devoted missionaries, whose personal history is as full of interest as his labors are earnest and faithful. The sentiments which this letter breathes, so childlike, grateful, trusting and devoted, are at once beautiful and touching. We commend the letter as a model of a kindly interest in little children, and trust that its

perusal will not only be enjoyed and improved by multitudes of children in our midst, but also tend to kindle in the children of a larger growth, the ministers and members of the Church every where, a deeper sense and more real and kind appreciation of the feelings, and toils, and trials, and wants, and sorrows of our faithful missionaries. So shall the little circle of St. Ann's Sunday School be as a fountain of blessing far and wide, and their small offering be multiplied a hundred and a thousand-fold, in sympathy and prayer and active deeds of love, for the humble, earnest laborers in our wide and weary harvest :—

—, March 1st, 1857.

MY DEAR CHILDREN :—I have just received, in a letter from the Rev. —, the sum of ten dollars, which he informs me you desire me to accept and use for myself and family. I thank you, loved and loving children, for this your kindness shown to one whom you have never seen. Oh ! how sweet are such tokens of Christian remembrance to the hearts of those who are laboring in the Gospel field in this far West. And you will be better able to understand my feelings when I tell you that it was only on the evening before I received your kind favor, I was casting in my mind how, or from whom, I was to borrow enough money to buy a cord of wood; for our wood was nearly gone. Oh ! I little thought that there was money even then on the way for me, which little hands had gathered, and loving hearts had sent. And when I got the letter and read it, and saw your gift, I could not help shedding tears (though they were tears of joy) to think that I belonged to, and shared in the communion of saints, and was a member of the household of faith, over which an Almighty Father watches with sleepless eyes for the good of all ; Who could, when need beset one of his family in a far-off land, move his little brothers and sisters to send him timely aid. Oh ! yours was a precious gift : it not only has enabled me to get that which warms the body, but it has warmed my soul with increased love to God our Father, to Jesus our Saviour, and to children, the lambs of His flock. God bless you, my unknown little friends ; may you long be spared thus to help forward the Kingdom of the Redeemer.

And now, perhaps, you would like to know something about our little Sunday-school. Well, we have one with about thirty children ; but as many of them live far in the country, they seldom get to Church in the winter ; so that we have but about twenty scholars now. Our children are arranged into missionary classes, each class having its own name, with a treasurer to collect and keep the money which they take in each

Sunday, and when Easter Sunday comes, then they will put their several sums upon the offertory, with a note, saying to what object they wish it to go. But as we are all poor here, of course it won't amount to a great deal; yet, be it ever so little, it may do a great deal of good; for should it be but one dollar, with God's blessing, that one dollar may be the means of saving a soul, which you know is worth ten thousand worlds, and more.

Thus you see, my dear children, that we are trying to do something; and if we will only pray for each other—you for us, and we for you, and both for all mankind—then may all, by-and-by, hear those sweet words, from our Saviour, "Well done, good and faithful servant, enter thou into the joy of thy Lord." I must now bid you, my little friends, a kind good-bye. I shall never forget you in my prayers. May our Heavenly Father keep you ever childlike and pure, that being rich in acts of love upon earth, you may at last dwell with the God of love in Heaven.

Good-bye.

From Rev. —

To THE INFANT SUNDAY-SCHOOL OF }
ST. ANN'S CHURCH, BROOKLYN. }

Tidings from Bishop Scott.

The following letter to the Secretary, announces the safe arrival of the Missionary Bishop and his family at San Francisco, ready to depart on the morrow for his home in Oregon. The feelings of the Bishop on drawing near to the vast and weary field of his labors, without a single new recruit for his little band, are as natural as they are touching. May his earnest appeal for laborers meet the eye and move the heart of some of his brethren in the ministry, who may go to his relief, and be worthy and efficient "fellow Helpers, with him, unto the kingdom of God." "Who will go for us?" is the earnest, loud, and oft-repeated cry, from far and near, alike from the sunny South, the spreading West, and the far-off Pacific coast. "May the Lord give the Word, that great may be the company of the preachers." Then "shall the wilderness and the solitary place be glad for them, and the desert shall rejoice, and blossom as the rose:"—

SAN FRANCISCO, CAL., April 3d, 1857.

REV. AND DEAR BROTHER:—We reached this place in safety and health on the afternoon of last Sunday. Our voyage was a very favorable one, and we suffered less than usual from sea-sickness.

To-morrow morning we leave for Oregon. As I approach my Diocese,

the remembrance becomes still more sad that we have so few laborers in the harvest. Why is it that so few of our brethren are disposed to enter upon that portion of the field which is strictly *Missionary ground*? It would seem to be the prominent idea of our ministerial commission to enter first upon this very ground, and to sow the good seed beside all waters. And yet, with this commission in our hands, how few are inquiring for the *waste places of Zion*! How few are zealously verifying that declaration—"the poor have the Gospel preached unto them."

We very much need three additional Missionaries—one for the Rogue River Valley, one for the Columbia and Cowlitz Rivers, and one at Olympia, W. T., to extend his labors around Puget Sound, &c. These are points full of interest for the Church hereafter. Will not three of our brethren come and occupy them? and another to occupy the Dalles, and the forming settlements east of the Cascade Mountains, in both the Territories?

As you will see Bishop Kip so soon, it is unnecessary for me to say anything of matters here. I am gratified to find the prospect bright.

If spared to reach home, I will give you an account by-and-by of our prospects in the N. West.

With kindest regards, yours very truly,

THOMAS F. SCOTT.

Delaware.

Lewes—Rev. W. Wright.

AT the request of our Bishop, last November, I took charge of St John's parish, Little Hill; though I was unable, owing to the weather, to visit it until the 11th of January. This placed five churches under my charge, leaving me to preach at two one Sunday, and two the other; and alternating between two, viz.: St. John's, Little Hill, and Grace Church, Baltimore Mills, monthly. Fearing that a church could do little else than die out under only a monthly service, I determined, as soon as the breaking up of winter would render it justifiable, to take the three churches, of Little Hill, Millsboro, and Baltimore Mills, in one day, although I usually have to ride two or three miles to reach the first—the distance between the first and second is twelve miles, and between the second and third about seven—while I usually have to ride two or three miles afterwards to reach some house at which to stay the night; and the roads are so sandy and heavy as considerably to increase the labor to the horse. I was enabled to carry out this arrangement, for the first time, the 22d of March last. The evening congregation, though the church at Baltimore Mills is a mile and a half from any village, was better than ever I had seen it before; and though I was somewhat fatigued at the close of the day, I hope, by God's Grace, to continue the arrangement until the next winter may make a night service again inexpedient. I am thus enabled to give to each of the five stations a Sunday service every two weeks.

I have had the same hindrances to keeping my appointments, owing to the weather and the snow, this winter than I had last.

Since last I wrote, one lady has joined the communion, though she was confirmed several years ago.

Alabama.

Carlowville Station, &c.—Rev. F. B. Lee.

WITH the close of the year my engagement with one of these terminated, and another has since been entered into with a congregation in an adjoining county. It is my humble hope and prayer that these changes in the field of my labors may not be attended by the disadvantages which might be apprehended.

In my home parish I am encouraged by the increasing interest manifested by the colored people towards the Church, and their religious responsibilities in it. With this class of Christians, however, we have need to be very cautious, if we would avoid the necessity for the speedy and frequent exercise of discipline. They are easily aroused, and are very apt to mistake a temporary excitement of feeling for thorough conversion. Many, we trust, are beginning to see their delusion, as exemplified in the cases of their backsliding friends of other denominations, and the consequence has been a greater confidence in the more temperate and more stable profession which the Church encourages.

The visit of the Bishop at an earlier period of the year than usual found one or two unprepared for confirmation. He has, however, promised to renew his visitation when his services may be needed.

Cahaba—Rev. G. F. Cushman.

I PROMISED you a sketch of the history of this parish for my April Report, but must get you to excuse me until October. I applied to a member of the parish for such a sketch, and he seemed to think it desirable that it should be made, and promised to attend to it. It is growing under his hands, and I suspect will turn out to be a competent history, rather than a sketch. As soon as the courts are over, he will give his attention to it. I knew he was more familiar with the parish history than myself and wished to interest himself in the matter. Any detailed report from this station, for the past six months, would have nothing in it of very special interest. We have, in this section of the country, several serious drawbacks to ministerial usefulness, which are elsewhere unknown. There is much less time and opportunity for a clergyman to operate upon a con-

gregation. In the long protracted heat of summer, the major part of the people will have fled to the North, or to some watering-place, in the joint pursuit of health and pleasure. In the winter, while we do not have extreme cold, we yet have much cold and wet weather, approximating to the rainy season of the tropics, and our churches are ill guarded against such weather, and while it lasts the congregation will be necessarily thin ; and thus the only period for effective work will be found in the few months of the Spring and Fall, at least so far as public ministrations are concerned. The services of the Church have been regularly held on all Sundays and Saints' days, during the period which has elapsed since the last report. The Sunday-school has, also, been opened, and attended by most of the children in the parish. I have not been able to continue my labors beyond my parochial field the past winter, but hope, within a few weeks, to add an occasional station to my regular one. It was my pleasure, some two weeks since, to visit Camden—my former station held in connection with this—and to witness the consecration of the new church there. They have secured the services of a minister for one half the time—it is all they can do in the dearth of clergy—and bid fair, as I reported a year since, to become a strong and self-supporting parish from the start.

We are now looking for a visit from the Bishop, the first Sunday in April.

Texas.

Columbus and Lagrange—Rev. H. Pratt.

By request of a few Churchmen at Richmond, Ft. Bend Co., I have, with Bishop Freeman's approval, held services and preached there regularly one Lord's day each month, since August last, with the exception of last month—being then away from my station to attend a Convocation held at Gonzales.

Bishop Freeman advises that Richmond be supplied with monthly services by the incumbent of Houston parish, when one locates there permanently. It is sixty miles from here, by stage, and only thirty from Houston, by car. This will be better for them and me. He would have more time for visiting the people. This travel would be by day, and easy; mine is rough, and mostly by night, both going and returning. A more kindly feeling towards the Church is manifested there than here or at Lagrange.

My station—proper—is settled almost wholly by planters and "stock raisers," from those parts of the Southern and Western States where our Church is least known.

Few of them were raised in cities or large towns, to which, in their na-

tive States, our congregations are almost wholly confined. The majority received their education in "old-field schools," and their religious impressions among the swarming sects of the West, which are all represented here—Mormons included. They are, consequently, profoundly ignorant of the Episcopal Church, save, to use their expression, "It was started by an English king, who had a mighty heap of wives." From this you may conclude that our Church meets, as it really does, with much ignorant prejudice. And, now that she begins to be known and appreciated, combined jealousy and opposition are rife against her. A short time since, two families were admitted by baptism into the Church, at Lagrange, both of which have moved away. Our population is changing continually. Many leave for the frontiers, and strangers succeed. Even communicants do not feel that interest in the Church's growth and prosperity they would, did they feel themselves settled. For this reason we are very dependent upon our brethren abroad for aid; although there is much wealth around us, there is none among our members.

Frequent applications are made for me to hold services in adjacent counties. This I have done occasionally; and so marked has been the seriousness they produced, that I greatly regret my inability to serve them more. I am quite sure, that did the Church in more favored portions know of the thousands here perishing for the want of "the bread of life," and how white already is this broad field for the harvest, we should not so want for reapers. Until we have clergy, ten-fold our present number, we need travelling missionaries, who show the spirit of Christ by "going about doing good," and "holding forth the word and light of life," where our labors cannot reach. (Another Missionary, from the same field, Matagorda, Rev. Mr. Wright, has followed my lamented uncle—the Rev. C. S. Ives. "They rest from their labors, and their works do follow them.")

Brenham and Chappel Hill—Rev. E. H. Downing.

I RETURNED to my post as soon as I could after the General Convention, but it was the middle of December before I reached it. I felt obliged to come by sea, to save expense. I sailed from Boston as soon as I could, and after a passage of twenty-four days, arrived at Galveston. Since my return I have been engaged in my duties in these parishes.

I now respectfully beg leave to resign my charge as Missionary here, the resignation to take effect the first of April next. My family is small (there being only *three* of us), but I am not receiving a support, and I shall become involved in debt by remaining. Both my predecessors were obliged to leave this station for want of a support, and I could not have remained till now, but for the efforts of my wife in teaching, while the expenses of living here are very great.

I have been urgently invited to return to my first parish—St. Philip's, Kirkwood, Miss., and have felt it my duty to accept. I have accordingly resigned my charge as rector of these parishes (in a communication to the Wardens and Vestrymen), the resignation to take effect April first, and have written to Bishop Freeman for a letter of transfer to the Diocese of Mississippi.

Kentucky.

Paris—Rev. J. A. Merrick.

As evidence of the Divine favor continued to us, through much trial, you will be delighted to learn that at the recent visitation, on Palm Sunday, of our chief pastor, 13 members of my flock renewed the promises and vows of Holy Baptism in the rite of Confirmation—a number larger than ever before confirmed in this parish, even in its days of prosperity.

Over one-half of these are *young men*, residents, of fixed families, not at all likely to follow the emigrating tide which has removed so many from our midst; and these young men are of the bone and sinew just needed here. One of these has but recently entered the Ark of God, after a protracted course of reading and conference, and understandingly has repudiated his early errors. Two others are slaves, baptized by me, and instructed carefully, in private and in public, for about two years past; of their spiritual, as well as other required qualifications, I was of course well satisfied before I presented them to the Bishop. More than the usual training is required, in order to bring into the right bearings the singularly impulsive, and yet otherwise dull and somnolent, temperament of the negro. I have narrowly watched the conduct of those under my pastoral care, and am glad to say of a few—the few that I have, at times, had confirmed—that they have, to my fullest satisfaction, sustained their Christian character.

Of those recently confirmed, *all have become devout communicants.*

An additional circumstance, which sometimes happens in this slave region, but is less often noted, may be dotted down here as worthy of remembrance, associated, as it is, with the missionary and pastoral work of this parish, and illustrating the true character of Holy Church in a beautiful way. A master and slave, both baptized by the same priestly hand, together receiving, through apostolic hands, the same blessing of their Lord and Master, and both kneeling, side by side, at the same Holy Table of fellowship.

In addition to the 41 baptisms of last year in this most rigid Anabaptist region, I have been enabled thus far to search out, and bring into the Christian fold, 43 other individuals, of various ages and conditions,

literally “Jew and Gentile, bond and free.” This happy result has been reached, mainly, through the coöperation of the few faithful *deaconesses* of my parish church and schools, not without many discouragements and much opposition.

Tennessee.

Franklin—Rev. M. S. Royce.

I HAVE delayed making my Report for April until after the visit of the Bishop, which took place on the 28th and 29th of March. Bishop Otey preached three times to crowded audiences, administered the Holy Communion, and confirmed *three* persons. One of the persons confirmed was baptized the same day, and, at least one other would have been baptized, had she not been prevented by sickness. The Parish-school still prospers, and the Church certainly maintains its ground in spite of the severe losses which it has suffered.

Michigan.

Saginaw—Rev. V. Spalding.

SINCE my last Report, made January 1st, I have been at my post without interruption, engaged in the regular routine of the duties of my Mission—sowing the seed of the Word, and trusting in its Divine Author to give the increase in His own good time, which, evidently, is not yet. There is, it is true, an encouraging increase in the number attending our services at this place, of late; but that alone is not what I understand to be meant by an increase of the fruits of the Gospel. I look in vain for any anxiety manifested by any considerable number who are not in our communion, as to “what they shall do to be saved.” My ear is scarcely ever delighted with the sound of the question: “See, here is water, what doth hinder me to be baptized?” I seldom hear of any one so smitten with the love of Christ, as to have given up, for His sake, any costly indulgences of pride or appetite. “Bracelets, and ear-rings, and rings, and tablets, all jewels of gold,” are seen by the bushel amongst us; but I fancy if a call were made of them to finish or adorn the desolate sanctuary which we have reared to the Most High, a small tea-cup would hold all that would be offered. We have been cheered, however, with an instance of munificence from abroad, in the furnishing of our unfinished church. I have done predicting when it will be finished. Mrs. E. Hale, of Canandaigua, N. Y., has lately presented to St. John’s Church, Saginaw, a very handsome silver-plated flagon, cup, and paten, for Com-

munion, together with a capacious baptismal font of the same material. May the Lord wash her in the fountain of the "water of life," and "give her to eat of the hidden manna."

The field committed to my charge is of quite a motley description, containing people of almost all nations, and of nearly every shade of religious belief and unbelief. Amongst them are a good many English people, some of whom were communicants of the Church in the old country but who seem to think they are released, in this land of liberty, from all obligation to come and sit at the feet of the mother that bore them in baptism, and hear her instructions. They will come once or twice, after having been visited and urged to do so, but that is the end of it until the next visit, or until I am called upon to marry or bury some of them, for which offices they usually resort to me. To this neglect of the Church amongst that sort of people, there is one, and only one, honorable exception—an Englishman, who is always there, and always ready to give liberally of his substance (which is not great) for Church objects. It would give me pleasure to name him, but I know it would pain him.

During this season of Lent, as in former years, I have held Wednesday evening services at my own house, and at several of my parishioners' dwellings, which have been pretty well attended by the ladies, and seemed to interest them. I sometimes hold services out in the country, eight or ten miles away from my regular stations, when opportunity offers or occasion requires. At one of these, lately, there was a large school-house well filled with attentive and silent people, not one of whom could make the responses in the service, which I accordingly used without responses; and I was surprised to discover how very little there was of the whole morning service that did not make perfectly good and appropriate sense, when read by the minister alone, by only ridding himself of the conventional idea, that certain parts of the service must necessarily make nonsense, unless they be said by the people as the rubric directs. The doxologies, anthems, Te Deum, and Psalter, certainly make good sense from one mouth, and so does the Litany, with its responses, all of it that is commonly used, and, likewise, the Commandments, with the supplications for a heart to keep them. And these comprise very nearly all that is used responsively in the best-regulated congregations.

My services at Lower Saginaw (sixteen miles below here, near the mouth of the river) have been interrupted during six or seven weeks past, by the slow breaking up of the ice in the river, which is the only channel of communication with that place, there being no road to it that is at all practicable at this season. The river is now open for boats, however; and my services will be resumed there, as before, at intervals of three weeks. A pretty spare diet that, to keep a church alive upon. But it is the best I can do, with justice to my other stations. I hope I may see the day when it will take three ministers to go over the ground I am now going over alone.

*Iowa.**Cedar Rapids—Rev. S. Starr.*

SINCE my last Report to the Domestic Committee, made six months ago, there has been nothing of very special interest to mark the growth and prosperity of our parish. At the same time, the great work in hand has been steadily prosecuted, and some valuable fruits have been manifested through the stated ministrations of the Church. In the congregation, as in the vestry, entire unity prevails, and we have every just reason to hope for larger accessions than ever, in another year, to our congregation and communion.

I have been much gratified by the attendance on the services of the Church during our cold and severe winter. With very fair opportunities in past time for observing and judging, I am constrained to say that cold and storm are far less often made the grounds of excuse for absence from God's sanctuary, in this Western region, than in the congregations, whether of city or country, in the Eastern States. On one Sunday afternoon, I found before me no less than forty persons, who had faced a keen and driving snow-storm, for the privileges afforded in the house of God.

Since my last Report to the Committee eight persons have been added to the communion, making our present number forty-six. Our good Bishop proposes to be with us a month hence, when I hope to present him a goodly number for Confirmation.

The Bishop of the Diocese, as he informs me, has withheld the name of our parish from the Committee, when suggesting the places in his diocese where the future contributions of the Committee might be appropriately bestowed. He has done so, he observes, because he could not in conscience do otherwise. In this opinion and feeling of the Bishop, I most heartily concur. The vestry admit that they could now very easily sustain the church with its own resources, were it not for a few floating debts yet unpaid. But I am confident that these will soon be provided for and the little embarrassment remaining be thereby removed. In their name and behalf, and in behalf of the congregation, I am happy in expressing their thanks to the Committee for their past sustaining care, and in giving assurance that the favor and support extended will be long held in grateful remembrance.

Fairfield—Rev. P. A. Johnson.

SINCE my last Report, I have removed from Oskaloosa to Fairfield, to take charge of the church in the latter place and in Keosauqua, about twenty miles apart.

While in the East, last fall, I made some collections in New-York and other places, for the purpose of a church building in Oskaloosa; but the sum being small, it is to be appropriated, with other funds, to the purchase of church lots in that place.

Although I do not continue in the immediate charge of Oskaloosa, I expect to make occasional visits there.

At Fairfield, I found eight communicants, and a church building under way, which I hope will be built during the coming summer. Though the members are few, and mostly ladies, they have made great efforts, and have met with considerable success in obtaining funds, by fairs and private subscriptions, for a church edifice, though there is something yet wanting to complete it. We now worship in a third-story room, having on an average about forty attendants. Services are held every second Sunday. Had weekly evening services during Lent, but they were not so well attended, as they ought to have been.

We have reason to have good hope of our Church in this place. There is a railroad expected here in a few months; though even now we hear of a gradual increase of interest.

The parish at Keosauqua was organized about one year since. The ladies were first incited to make an effort, upon learning of the fair, and success of the ladies in Fairfield. They had a fair of their own during the winter, the proceeds of which they have put at interest. There are more male communicants here than in Fairfield, and they have shown considerable tact and energy in fitting up a good room for worship, having rented it for four years. I have been prevented, two or three times the past winter, from meeting my appointments here, on account of bad weather. I aim to preach here on every second Sunday; lately, they have lay reading on the intermediate Sundays.

The Sunday-schools in both of my parishes, though just beginning, are doing well.

The Missionary here, as among the heathen, finds constant labor, and enough to engage all his energies; and his heart is often saddened at the ungodliness, the worldliness, and the little concern that seems to be given to religion by so many in the West. He must feel it his duty to aim to keep himself unshackled from the world, and to live as near up to duty, and to his powers to do good. He is led truly to seek help from above, and thus to rejoice in his labor of love, assured it must be blessed.

Wisconsin.

Green Bay, Oneida Indian Mission—Rev. E. A. Goodnough.

THIS Mission is in a prosperous spiritual condition. The Indians who attend Church, are more devout and more earnest to learn the ways of

God, day by day. The members of the Church are also beginning to exercise a great influence upon the wicked, and restrain them in some degree from the open commission of evil deeds; in fact, it is now respectable to belong to the Church. Still the work is great yet to be done.

The only hope for them is that God will awaken them to their lost condition, and renew in them hearts of love to God. They are so lethargic that it is very hard to arouse them; and utterly impossible without aid from on high. The services of the Lord's House have been steadily kept up since my last report. I have visited many sick and dying, and buried a great many within the last three months, always making use of funerals to preach the Gospel to a great many who will not come to hear at any other time. In some cases the attention has been arrested at such times, and thenceforth they have come to church at other times; and not a few have from this cause been led to devote themselves to an holy life.

Superior, Lake Superior—Rev. J. O. Barton.

THROUGH the grace of God, the prospects of the Church, in this outpost parish, are still most encouraging. Attendance upon the services of the Church is very good, and all seem very much interested. The members of the parish evince great energy and liberality. Our little Church is finished on the *inside*, except that we should have some more appropriate furniture. Outside, the building should be sided up on the battens, both for warmth and protection. This we are not able to do. At the close of the year, we collected in all of our bills, and found the amount of debts to be nearly five hundred dollars. But this was at once subscribed, and the amount paid off. Altogether, we have raised in the parish, nearly three thousand dollars, which is certainly most liberal and praiseworthy for poor people in a new country, where the necessities of life are so dear. The prospects for the rapid growth of the town are increasing daily, and we shall labor that the interest of the Church increase in the same ratio. I confidently expect that in a very few years we shall have here a large and flourishing parish. But to accomplish this, *much* must be done *now*; the people have given all they can; even clerks on a salary of a few hundred dollars, have this year given *one hundred to the Church*. Deeply interested in this promising parish, I have given all that I have. Will not some "of the household of faith" remember us in their offerings, to encourage us in our labors of love, amid self-denial and sorrow? Certainly no more worthy object can be found.

Portage—Rev. H. Miller Thompson.

DURING the six months since my last Report, I have been, with no intermission, in the performance of the duties of this station. Many things have occurred to depress, and also many to encourage.

The injury caused by the storm to our Church building, has been in a great measure repaired, by the gifts of friends from abroad. We are deeply grateful. The actual attendance upon services, in the winter, has been comparatively small, but this is always the case in our bitter Wisconsin winters. Now that it is milder weather, the Church is respectably filled again.

The "La Crosse Railroad" has been completed to our city, and we are bound to you by iron bands of travel, and the wires of the lightning messenger. Portage is receiving daily additions to its population, and is putting on quite the air of a city. Among the immigrants are various Church families; some make themselves known—some wait until the minister hears of them by accident. Now is the important time for us; now our Church building and our frequent bell for Lent services, bear witness that the Church welcomes her wandering children.

I am looking anxiously forward to the Easter season. There are various interests clustering around it for us, situated as we now are. An attempt will be made to raise sufficient sums for the entire furnishing and fitting of the Church, and also to pay off all indebtedness; also to put the parish hereafter on the "Free Church" basis. Our S. School anniversary takes place in Easter week, too; and the children are busy thinking and planning.

Thrice on Sundays, and morning and evening on Wednesdays and Fridays, services have been held for some time. I have read prayers sometimes at these services, where but "two or three" literally were met. Mostly, however, the week-day services have been quite respectably attended by a goodly number of females, and some of the more zealous males.

On Monday last, the Bishop paid us a flying visit, and confirmed three in the afternoon, and preached again in the evening. For a week-day the attendance was quite large.

Our Sunday school is on a very good footing. We have purchased a new library and instruction-books from the Society, and are not suffering, as heretofore, from the lack of teachers.

Baraboo, as you will be pleased to learn, has been supplied since November last, by a faithful Presbyter, Rev. THOS. CORLETT. He is sustained by the Diocesan Society, and feels encouraged in his work.

Delafield—Rev. James De Koven.

SINCE my last report the work of the Church has gone steadily on in this place. The Sunday congregations have increased, and the week-day services have been well attended. The parish school was opened the 24th of September, and there have been between forty and fifty children under daily instruction through the winter. We are making an effort to procure an addition to the school-house, in order to accommodate the older scholars.

During the past year the children of the Sunday-school have been organized into Missionary classes. On Christmas Eve their offerings were presented, and amounted to thirty-five dollars. As there are but about sixty children in the school, and the parents of nearly all of them are in humble circumstances, the amount contributed was very gratifying.

Ten village lots have been given by two members of the parish for a parsonage.

The building up of a congregation in a country neighborhood is necessarily a slow work. There is not the same increase from the moving in of new families; nor can there be, in an agricultural community, the same rapid gains which permit a more enlarged liberality. The people of the parish do, I trust, give, as far as they are able, for the support of the services of the Church; but for the present, we must still continue to look for assistance from abroad.

Stevens' Point—Rev. T. Greene.

IN consequence of severe illness I have until to-day been unable to send my report, as required by the Domestic Committee.

The Church at Stevens' Point being now established, I have only to report that Divine services have been celebrated on Sundays and holidays. The attendance on *festival* and *fast-days* has so greatly improved that (D. V.) after Easter I intend opening the Church for daily morning and evening prayer.

Services have been held three times at Warsaw, where, in addition to a church lot, the people have subscribed seven hundred dollars towards building a church.

At Mozinee (Indian name), formerly Little Bull Falls, Messrs. Cate and Desert have deeded a beautiful lot, and have promised to help me in building a church; subscriptions also, in work and material, to the amount of two hundred and fifty dollars, have been made by the villagers, who are in general quite poor, and for the most part living in shanties, yet willing to do something towards building a place where they can worship God.

It is, indeed, a subject of deep regret that the Episcopal Church is so

generally the last to occupy the ground in any particular place. It would not be the case were Episcopalians fully alive to their privilege and duty, and were they always willing to aid in building up new parishes, and sustaining them till God enabled them to support themselves. It is for the Church at the East to say whether we shall occupy Mozinee or not.

Missouri.

Fayette—Rev. W. R. Pickman.

SINCE my last Report, everything has gone on in my sphere of duty as well as I could wish.

At Fayette, the congregation is steadily increasing. Prejudices against our beloved Church are, I have reason to believe, in a great measure wearing away. During Lent, our Friday evening services were well attended; and a few lectures upon the Prayer Book and the propriety of our few and simple ceremonies, seem to have given general satisfaction to the people. It is difficult to conceive, without actual experience in this Western country, the extreme ignorance of the great body of the people upon the Church, her doctrines, and ordinances.

At Columbia, the work is going on well. I am in hopes that, in a short time, we shall receive a donation, from a wealthy gentleman in that vicinity, of a most eligible lot for a church. That secured, we will make an effort to build a church of our own.

I am about commencing a new Mission at Huntsville, which lies to the north-east of Fayette, distant twenty-five miles. I visited there lately, and held services. Though there are few church people, yet there is a strong feeling in our favor. At the earnest solicitation of some of the most respectable of the inhabitants, I design to give them a Sunday once in *two* months, and a week-day once in *two* months, for services. I have baptized two children there, and there are yet six or eight others to be baptized at my next visit. My people at Fayette (thank God) are zealously seconding all my efforts.

Minnesota.

Stillwater—Rev. J. A. Russell.

ST. PAUL, in his Epistle to the Galatians, writes: "Let us not be weary in well-doing; for in due season, we shall reap; if we faint not." Were it not for this exhortation, and the gracious promise which the Holy Ghost caused the writer to append to it, your Missionary would give up in despair.

During the first year of my ministrations in this place, our congregation gradually increased, till the average attendance was two or three times as large as at the beginning. The second year, thus far, has not been as prosperous.

Last Easter, God, in His providence, took from our midst the most active male member, while sickness in some families, and removals from the city in other cases, have tended very much to diminish our members, and partially discourage those who are left.

Immigration has not favored us as it has the denominations around us: but we are hoping that good things are in store for us, and that as the Spring opens, some pious, influential families, from flourishing parishes at the East, may be added to our numbers.

Hastings—Rev. T. Wilcoxson,

DAY before yesterday (Easter Monday) I saw, for the first time, your appeal for an Easter offering in aid of Domestic Missions. We anticipated your call, and answered before we heard it. That you may know that we are not unmindful of the claims of Missions in these parts, I will report this, and some other offerings, that have been made since last October :

St. Luke's Parish—Hastings, M. P., Easter	\$8 65
Previous	9 10 \$17 75
St. Paul's Parish—Douglas	4 50
Basswood Grove	5 60
<hr/>	
	\$27 85

I will endeavor to have at least one more offering, at each of the above named stations, before the 1st of July. I cannot urge the people in Hastings to give for Missions, as our church-building is still unfinished; yet I can give them opportunities. We hope, however, to have our church completed this present season.

Our congregations are increasing, and the parish is gaining strength. Two persons were admitted to the communion last Sunday. Since our church was opened in November last, I have, in accordance with the Bishop's advice, officiate l here every Lord's day. This prevents my going far from home, and accounts, in some measure, for the smallness of the number of stations that have made offerings to Domestic Missions.

In the Parish of St. Paul, on the east side of the Mississippi, there is a strong desire for a resident Missionary. This parish extends about twelve or fourteen miles along the west shore of Lake St. Croix—a beautiful sheet of water, dividing Minnesota from Wisconsin. It embraces

the three stations of Douglas, Basswood Grove, and Prospect Grove, or Afton, as the landing on the lake shore is now called. There are twelve or fifteen communicants in this district, and quite a large proportion of the population are attached to the Church.

At the annual meeting on Easter Tuesday, a resolution was passed to circulate subscription papers at the three stations, in order to learn how much could be obtained toward the support of a clergyman. From the disposition manifested at the meeting, I cannot but hope that there will be pledged a sum sufficient, with the usual appropriation from the Board, to sustain a Missionary. It is a pleasant and productive section of the territory, and is destined, at no distant day, to become an important portion of it.

I visit Douglas once in two weeks, and Basswood Grove once in four weeks, on Sunday afternoons. As soon as I learn the result of their efforts to raise funds, I will write further to you, and also to the Bishop.

A Sunday in Cincinnati.

Leaving home on the morning of Thursday, May 7th, a bright and beautiful day for a Western journey, we took the Erie Railroad, and after a pleasant ride through the varied scenery which skirts the road, without delay or accident we reached Cleveland early on Friday morning, and at 5. 30 P. M. arrived safely in Cincinnati, nearly nine hundred miles from New-York.

We had the pleasure of meeting in Cincinnati, the Rev. Dr. Seabury, of New-York, who with a parishioner and his party were on their way to St. Louis and the Upper Mississippi. The Doctor preached an able sermon in the morning in St. Paul's, on the Epistle for the day. On the morning of the 4th Sunday after Easter, May 10th, a bright and cheerful day, we preached in St. John's Church, under the care of the Rev. Mr. Nicholson. It is a substantial and beautiful edifice, well filled with a large and attentive congregation, and the Rector kindly prepared the way for our presenting the claims and wants of our Domestic Missions.

In the afternoon we crossed the river with the Rector of St. John's, to Covington in Kentucky, where in Trinity Church we both addressed the Sunday-school of that church at its an-

niversary celebration. The classes brought their offerings with various emblems and mottoes, some of which were very significant and beautiful. The Bishop Scott class brought a watering pot, surmounted by natural flowers, with the motto, "As the rain cometh down and the snow from heaven, &c., so shall my word be." The Bishop Heber class brought a missionary ship, with the motto, "The abundance of the seas shall be converted unto thee." The St. Stephen class brought a cross surmounting the Bible, and the Bishop Meade class a lighted candle, with the motto, "A light to lighten the Gentiles," especially appropriate in view of what the Alexandria Seminary and the Diocese of Virginia have done for Foreign Missions. It was the first service we had ever attended in the Diocese of Kentucky, and will long be remembered with pleasure. The Church and Sunday-school are prospering under the rectorship of the Rev. Mr. Hodges, late of Washington, D. C.

On Sunday evening, in St. Paul's Church, a joint missionary meeting was held, at which the Rector, the Rev. Dr. Greenleaf presided. The Rev. Drs. Butler and Nicholson read prayers, and addresses were made by the Rev. Messrs. Greenleaf, Butler, and Nicholson, and the Secretary of the Domestic Committee. There were also present the Rev. Dr. Seabury, of New-York; Gray, Lloyd, and Roberts, of Ohio; Rev. C. A. Foster, M. D., of Newport, Kentucky; the Rev. Mr. Cady, Rector elect of Grace Church, Newark, New-Jersey; the Rev. Mr. Gillespy, of Western New-York, and the Rev. Mr. Staudenmayer, late of Missouri, now of Kansas.

The Bishop's absence, on a visitation at Marietta, was much regretted, but he sent a kind approval of the object of the meeting, and the assurance that it would have given him pleasure to preside at the meeting, and co-operate in the work, if he had been at home.

The peculiar position of Ohio at present, drained both of clergy and laity by emigration to the Far West, throws upon her brow very pressing claims in the way of Diocesan Missions, which they are striving to meet by great efforts and in-

creased contributions; but Dr. Butler, in stating these wants and claims, acknowledged the action of the Domestic Committee in restoring Ohio to our missionary list, and promised that they would show their appreciation of it by doing better for us in the time to come. It was a pleasant sight to have the three Rectors of Christ Church, St. Paul's and St. John's all united in the services, and in helping on the work; and we trust that good will be done far beyond any immediate results. We have not room nor time to give any account of the addresses made. A handsome collection was made for our Domestic Missions. The kindly spirit manifested, and the co-operation in our work cheered our hearts and speeded us on our way. We would make our grateful acknowledgments to the Rev. Clergy for their kind co-operation, especially to the Rector of St. Paul's, whose Church was placed at our disposal, and who kindly and efficiently prepared the way for the meeting. We expect (D. V.) to visit Lexington, Frankfort, and Louisville, and spend next Sunday in St. Louis, taking in our way one or two of the Western Conventions, of which we may give some account in a future number. Meanwhile, we have great reason to bless God, and to be both cheerful and hopeful.

Resignations.

Rev. John Trimble, Jr., of Logansport and Peru, in Indiana; Rev. H. Martyn Thompson, of Elkhorn, in Wisconsin, both from April 1st, 1857; Rev. Pelham Williams, of Wiscasset, Maine, from April 13th, 1857; Rev. James Trimble, of Lansing, Iowa, from May 11th, 1857.

Acknowledgments.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 15th, to May 15th, 1857 :

Vermont.	
Bennington—St. Peter's.....	5 64
Burlington—St. Paul's, of which \$54 54 is the collection for 1853; \$35 for 1854: \$10 for 1855, and \$40 for 1856....	149 54
Royalton—St. Paul's.....	7 00 162 18

Rhode Island.	
Newport—Zion, Easter offering, \$30; Sunday School anniversary, \$64 41. $\frac{1}{2}$ for Oregon and $\frac{1}{2}$ for Nebraska $\frac{1}{2}$ 94 41	
Westerly—Christ, $\frac{1}{2}$	25 00 119 41

Connecticut.	
Bethany—Christ.....	3 06
Bethel—G. R., for Kansas.....	2 00
A Lady Communicant, do	1 00
Danbury—St. James', Easter offering, for do	15 90
East Haddam—St. Stephen's	4 40
Fair Haven—St. James, Easter offering	10 00
Hartford—St. Paul's, do	10 52
New Haven—St. John's.....	10 00
Trinity, Lent savings of a family.....	25 00
New London—St. James', for Kansas	69 25
Salisbury—St. John's	12 00
Southport—Trinity	29 73
Stamford—St. John's. Easter offering	100 00 292 86

New-York.	
Albany—Grace	1 22
Ballston Spa—Christ, Easter offering	16 00
Fort Edward—St. Mary's	6 00
Green Point—Ascension Sunday School	10 00
Hyde Park—St. James', Easter offering	50 00
Manhattanville—St. Mary's	9 00
New Berlin—St. Andrew's, S. School, Epiphany offering	25 25
New-York—St. Ann's Church for Deaf Mutes	4 50
St. George's, Sunday School, being part of their Missionary offerings for the year	

ending Easter, 1857; of which \$2,500 are for Bishop Lee, to purchase lands for Churches in Nebraska, and \$500 for Bishop Scott, to purchase lands for schools in Oregon	3,000 00
St. Stephen's, from monthly offerings	18 00
E. R. U., second contribution this year	100 00
An invalid apprentice's mite for Kansas	2 00
Sag Harbor—Christ, Easter offering	3 00
Saugerties—Trinity, for Nebraska	20 00
Schuylerville—St. Stephen's, a member	00 50
Troy—Holy Cross, Easter off'g	80 00
West Troy—Trinity	25 00 3367 47

Western New-York.

Le Roy—St. Mark's, for Episcopal Missionary Association	31 00
Phelps—St. John's	1 50 32 50

New-Jersey.

Camden—St. Paul's, of which \$19 are for Bishop Lee, of Iowa; \$2 for Western Missions, and \$20 for General Domestic Missions	41 00
Newark—Christ, of which \$1 50 is from Sunday School	8 50
Trinity	78 68
Vernon—St. Thomas'	12 50
A Lady, for Kansas	5 00 145 68

Pennsylvania.

Birdsboro—St. Michael's	5 00
Butler—St. Peter's	4 50
Meadville—Christ, Ladies' Society	5 00
Morlaix—St. Gabriel's	10 00
Pittsburgh—St. Peter's Easter collection	56 00
Philadelphia—St. Andrew's, Mantua	5 00
St. Paul's, Sunday School Easter offering	12 05
Pottstown—"Three years old to-day"	3 00 100 55

Delaware.

Laurel—St. Philip's, a lady and child	1 03
Seaford—St. Luke's	1 00 2 03

Maryland.

Baltimore Co., Huntington—St. John's.....	25 00
St. Thomas' Parish.....	30 00
Catonsville—St. Timothy's.....	10 00
East New Market—St. Stephens' a Lady	1 00
Great Choptank Parish—Additional	12 00
St. Mary's Co.—Charlotte Hall, All Faith Parish $\frac{1}{2}$	5 00
Talbot Co.—St. Michael's Parish, St. John's Chapel.....	48 00
St. Peter's Parish.....	60 00
Vienna—St. Paul's. $\frac{1}{2}$	2 50
Washington, D. C.—St. John's	150 00
	343 50

Virginia.

Alexandria — Christ, part of Easter Collection.....	25 00
Brandon—Prince George Co... .	55 00
Leesburgh—St James', a Lady, for Episcopal Missionary Association	5 00
Matthews—Trinity	5 00
Middlesex—Christ	5 61
Portsmouth — Trinity, Lent offerings.....	50 00
Trinity, Miss Rodman, $\frac{1}{2}$	2 50

North Carolina.

Lenoir—St. Andrew's, Easter offerings.....	5 00
Pittsboro—St. Bartholomew's	5 00
Scuppernong—Petigrew's Chapel, a Communicant.....	5 00
	15 00

South Carolina.

Aikin—St. Thaddeus.....	10 00
Bradford Springs—St. Philip's	5 00
Camden—Grace	10 00
Clarendon—St Mark's	68 50
North Santee—Messiah.....	45 00
Sheldon Church, L. M. D., for Southwest.....	15 00
Waccamaw — All Saint's, of which \$35 are for Southwest; \$10 for Northwest; \$10 for Oregon and Washington; \$10 for Palmetto City, Kansas, and \$10 for support of Spirit of Miss'ns	75 CO 228 50

Georgia.

Savannah—St. John's, of which \$75 are for Bishop Scott, and \$100 for Episcopal Missionary Association	202 00
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Florida.

Key West—St. Paul's	18 54
Pensacola—St. Paul's, $\frac{1}{2}$	22 50
St. Augustine—Trinity, a little girl, in gratitude for recovery from sickness	2 50
	43 54

Ohio.

Cincinnati—Collection at Missionary meeting in St. Paul's, Church	174 93
A Friend, for Missions in Kansas	10 00

Clifton—Calvary a parish, one year old.....	50 00
Mount Vernon—St. Paul's.....	15 06

Indiana.

Connersville—Trinity, of which \$8 95 are Easter offerings, and \$4 42 Advent do.	13 07
Indianapolis—Christ, add'l	5 00
New Harmony—St. Stephen's	5 00

Illinois.

Albion—St. John's.....	9 30
Chicago—St. John's, for Kansas	350 00

Kentucky.

Covington—Trinity $\frac{1}{2}$	15 12
Lexington—Mrs. Rebecca T. Hunt	5 00
Louisville — Christ, of which \$25 are for Rev. W. N. Irish and \$115 for Rev. J. S. Chamberlaine	140 00
Paris—St. Peter's	3 00
Versailles—St. John's	25 00

Tennessee.

Memphis—Calvary, Easter offering	190 00
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Alabama.

Mobile—Good Shepherd, (col'd) Easter offering	2 00
St. Mary's, Easter offering	3 00
St. John's in the Wilderness, Easter offering	50 00

Mississippi.

Annandale—St. John's, $\frac{1}{2}$	5 00
Natchez—Trinity, Advent collection	158 40
Vicksburgh — Christ, Easter offerings, adul't	20 50
Rev. W. C. Stout	10 00

Louisiana.

New Orleans—Annunciation	46 30
St. Luke's	11 30

Arkansas.

Helena—	8 00
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Iowa.

Janesville—A widow's mite	00 50
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Michigan.

Grand Rapids—A Lady	50 00
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Wisconsin.

Elkhorn—Rev. H. M. Thompson	1 25
Nashotuh Lake—St. Sylvanus, Easter offering	24 00
Portage—St. John's, of which \$6 25 are Easter offerings of the parish; 50c. birthday off'ng of Annie Thompson; 25c., the same of Frank Thompson — both children of the Missionary	7 00

Acknowledgments.

Minnesota.

Bass Wood Grove—St. Paul's..	5 60
Douglas—St. Paul's	4 50
Hastings—St. Luke's, of which \$8 65 are Easter offerings, and \$9 10 a previous col- lection	17 75
Stillwater—Ascension	10 00

Indian Territory.

Fort Laramie—A Friend to the cause	10 00
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California.

Benicia—St. Paul's	50 00
Coloma—Emmanuel	13 50
Marysville—St. John's	15 00
Oakland—St. John's	20 00
Sacramento—Grace	50 00
San Francisco—Grace	100 00
Officer in U. S. A., by Bishop Kip	75 00

323 50

Oregon.

Salem—St. Paul's	18 50
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Legacies.

Legacy of the late Mrs. Frances Rhoades, of Jamaica, L. I., 200 00
Third payment on account of the legacy of the late Mrs. Gregor. of Norwalk, Conn., by Rev. Dr. Mead,.....,2,500 00
2,700 00

Miscellaneous.

Episcopal Missionary Ass'n ...	300 00
Total from April 15, to May 15, 1857.....	\$10,003 85
Total from October 1, 1856, to May 15, 1857	\$44,039 05

ERRATA.—The contribution acknowledged in the April Number, from Christ Church, Hartford, Conn., was intended for *Foreign Missions*.

Of the collection acknowledged from Christ Church, Savannah, Ga., \$114 were from the Sunday School.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following Churches and individuals, during the month of April, viz.:

Massachusetts — From St. John's Church, Northampton, by Mr. Stanford, Treasurer.....	\$3 50	Carried forward.....	\$398 50
New-York—Rev. G. T. Bedell, D. D., for Iowa	50 00	To which add balance on hand April 1st, 1857..	6,518 34
Pennsylvania—From W. H. Seal, Philadelphia, \$50; Christ Ch., Brownsville, \$20; M. G. H., \$2 50; Mrs. Helen A. Brown, \$7 50.....	80 00	Total.....	\$6,916 84
Delaware—From St. Andrew's Ch., Wilmington	25 00	Of the above aggregate, the Treasurer of the Domestic Committee has received within the same period ...	\$750 00
Virginia—From Zion Ch., Charles- ton, \$75; Fredericksville Par- ish, Albemarle Co., \$5; Sew- ing Society of St. Paul's Ch., Richmond, Va., first quarterly payment, \$75; Christ Church, Norfolk, \$75—total.....	230 00	And from which is also to be deducted the following, viz.:	
Kentucky—From Mrs. Margaret A. Jackson, Louisville, by Dr. Arnett.....	10 00	Order in favor Rev. D. S. Miller, Sec'y, for travelling expenses..	\$65 00
Total receipts in April.....	\$398 50	And exchange paid on uncurrent funds. ... 00 36	65 36
			815 36
		Leaving still to be received by the said Treasurer, when appropriated by the said Association, the above sum of.....	\$6,101 48

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JUNE, 1857.

NEWS FROM CAPE PALMAS, WEST AFRICA.

We published in our last number an extract from a letter from Bishop Payne, announcing the restoration of peace between the Colonists and Natives at Cape Palmas. The following letter, from the Rev. C. C. Hoffman, gives further particulars in regard to this auspicious event :—

CAPE PALMAS, March 30th, 1857.

My Dear Brother :—I am very happy to be able to forward you the mail from Cavalla, left by the Mary C. Stevens, by the English war steamer, Hecla. She came down in answer to a call of the Government upon the English Consul for aid in the recent difficulties with the natives. Those difficulties, I am glad to inform you, are now settled. The Mary C. Stevens, on the 16th of February, brought one hundred and ten soldiers from Monrovia, under command of General Roberts, the Ex-President. The Head-men of the natives were called, and the “Palaver” talked. Three conferences were held, and on the fourth a treaty of peace was signed, satisfactory to all parties. One thousand dollars indemnity is to be paid to the natives for the destruction of their towns ; they are to be henceforth under the laws of the State. They are to be allowed to return and settle on the river, about a mile from their former

location, and in the rear of our Mission town at Hoffman Station ; and are also to have a Kroo town allowed them, on the opposite bank, at the entrance of the river. The Grahway people re-build the old towns.

The erection of the towns is to commence at once. The population will now be in the immediate neighborhood of our Station, whose motto from its commencement has been : "a little one shall become a thousand." May God so fulfill it. Harris and his wife are still faithful and earnest. They, with the scholars, returned to their Station on the 2nd, after two months' absence. Things had been much injured during the time they were away—the out-houses pulled down, and vegetables stolen. Some considerable expense and much labor will be necessary to put it again in order.

Here, things go on as usual. The Institution must suffer so long as it is left without a lady to guide its affairs. I am, myself, overwhelmed with work, and earnestly beg your prayers, and hearty endeavors to send us help ; we need it, *we need it.* The Bishop and his family are well.

The U. S. Ship St. Louis, and Brig Dolphin, are both here. The St. Louis leaves in a few days for windward, and the Dolphin for leeward. Officers all well.

In the settlement of the recent troubles the natives acknowledge the wrong they did us in burning the buildings at Mount Vaughan, and pay two hundred bushels of rice as indemnity—a small price, but the Bishop would show them mercy in their present low and depressed state.

This day the State of Maryland, in Liberia, *is no more* ; she has been united to the Republic of Liberia, and now the Liberian flag is flying on the Cape.

With love, your Brother, &c.

MISSIONARY CORRESPONDENCE.

JOURNAL OF THE REV. E. W. SYLE.

SHANGHAI, September, 1856.

26th.—The Bishop has devolved on me temporarily the office of organist on Sunday mornings, and, as a consequence, instructing the scholars and our poor communicants to chant the few canticles which have been prepared for our chapel service has occupied me a good deal of late. They take to it with tolerable readiness, but are prone to imitate the drawling manner of cantillation that prevails among the Buddhists.

This whole subject of music as connected with Chinese hymnology is one that has begun to exercise the minds of several among the missionaries both here and at the other posts; and by the same token it may be known, that there are a few renewed souls at every station who are asking to be taught some suitable manner in which to sing the praises of the God whom they have learned to know and love. Of course there are three methods of meeting this want: (1st) to write hymns adapted to Chinese tunes, or (2d) to teach our own tunes, or (3d) to find out some musical *tertium quid*—a modification of either or a combination of both methods. As far as my own attempts have gone in pursuing the first method, I have not succeeded in finding any Chinese music which, either in itself or its associations, could be profitably used in the worship. I have found one or two *strains*, in Chinese war songs and Buddhist hymns, which would furnish the groundwork. It chants somewhat in the Gregorian manner, and I have adopted a very peculiar air to words conveying moral instruction, such as school children might learn with interest (as indeed they do); but I have not met, nor do I expect to meet, with anything that will come up to the requirement of Christian psalmody. The whole style, conception, and manner of the Chinese music is artificial, strained, and ineffective; the notation imperfect, and the whole subject of harmony ignored. The second method, that of teaching and using *our* tunes, has been tried in many places, and with most success. As to notation, some have attempted, by reversing the order—that is, reading from right to left—to make the use of our staff and our musical notes easier of acquisition, while others have taught our music *just as it stands*; for which method there are so many good reasons, that I have settled down upon it myself, after having made trial of every other reasonable plan I could hear of or could invent. I have taught with the five line staff, and with a three line staff, and with no staff at all, but using *equal squares* for the beats of a measure, and *numbers*, to indicate the intervals of the scale. This last plan is not without its advantages, but the drawbacks are the same as those connected with the employment of a new alphabet, which, though it may be more perfect and more philosophical than the one discarded, cuts off the

learner from every access to all that the wisdom of past ages has lodged in that older form. My conclusion is, therefore, that to teach our music just as we have it is the best thing for us to do; leaving it for the future Christian poets and musicians of China to work out, if desirable, that *tertium quid* before referred to. At present we are cultivating chanting almost exclusively; the *Venite*, *Gloria Patri*, and *Gloria in Excelsis* may be heard at our chapel service in a manner which would remind a stranger of the Christendom from which he is so far distant.

28th.—*Yang He-ding* has returned from the United States in excellent health, and very much improved in the use of the English language. More satisfactory still is the simple Christian spirit he manifests, shewing himself quite free from conceit and dissatisfaction; these feelings are not unfrequently engendered in youths who are sent home from Mission stations, that they may learn what only a residence in the midst of a Christian people can teach.

1st Oct., Wed.—I spent the whole of this morning in the Boys' school at the church, making a thorough examination into their progress; and that I might do this the better, I dispensed with the teachers' attendance. I found that a good deal of Christian truth had been learned, though only by rote. The office of the missionary in relation to such schools I consider to be that of general superintendent and religious teacher; opening and enforcing what the children learn by heart under their daily teacher, who cannot be expected to do much more than the drudgery of instruction, especially in such a language as Chinese. That part of a missionary's time which is appropriated to this department can hardly be better spent—the fears of some very good friends of Missions to the contrary notwithstanding.

4th. One of our old communicants, *Zan Kunn-zung* was buried to day. There are a good many particulars connected with his case which it might be interesting to recount; but the time would utterly fail to note down all the matters of interest which now occur.

Monday, 6th Oct.—It devolved upon me to conduct the missionary prayer-meeting this morning, and I chose for the subject of my address, the desirableness of missionary schools of all descriptions—Sunday-schools, day-schools, boarding-schools, vernacular-schools and English-teaching schools, schools of all kinds, both for boys and girls; perhaps it might be well to add, also, night-schools for adults. I selected this topic, partly for the reason that there seems to be a one-sided current setting against missionary schools at the present time; partly, also, because, as before intimated, it is not improbable that the free opportunity which we now possess in gospel seed-sowing may be of short duration. It would be lamentable if our seed-time should pass, and our crops not be put into the ground.

7th.—Received a visit to day from Mr. Taylor, an English missionary,

who adopts the method of itinerating in various directions, wearing the Chinese costume. He and Mr. Burns travel about a great deal in this manner, suffering much discomfort and damage of health, but having their reward in carrying the gospel message to parts unvisited by the missionaries. Others of our brethren are endeavoring to locate themselves, temporarily at least, in towns or large villages at some distance from the posts; in which effort they meet with but partial success. The disturbed state of the country both facilitates these attempts in some respects, and hinders them in others; in this, as in other matters, the use of one's own gift, and the following out of providential leadings, are the chief things.

12th, *Sunday*.—It is not worth while to note the continued performance of the duties which devolve on me and one of the Chinese deacons (sometimes *Chi*, and sometimes *Chu-kiung*) in connection with our church. The services are regularly held; the communicants instructed twice a week by myself, and the learners by the deacon; the schools also receive regular attention from myself and from Miss Conover, who likewise teaches a class of women. During the week alms are distributed, medicines dispensed, inquirers instructed, and visitors conversed with; moreover, the gospel is preached once every day (sometimes oftener), by one or other of our number. In this way the church is made the scene and the centre of constant missionary work.

19th.—A blind man who came to me for relief to day, acknowledged that he received \$6 cash a month from a man in this city, of notoriously ill repute. I was surprised, somewhat incredulous, but one of our teachers, who was present, assured me that it was very probable; the man was well known to give money to the poor, expecting thereby to get up a meritorious counterbalance to the many evil deeds of which he was confessedly guilty.

21st.—Rev. Mr. Reeve, who is in charge of the English Church Missionary Society's school, showed me over the establishment to-day. The boarding-school is one in which only the Chinese language is used. In the compound there are two day-schools of different grades, *i. e.* giving different degrees of assistance to the scholars; the system of promotion from one to the other, and finally to the boarding-school, in cases of good behaviour, is said to work well. English is taught I believe as a great reward, and only to a few of the most promising scholars.

23d.—I saw it recorded in the *N. C. Herald* that opium was to be admitted at this port at the rate of \$20 a chest. If this arrangement actually goes into effect, whether it be by Imperial sufferance or by connivance of the mandarins here, the fact is a momentous one, though it seemed to be noticed in a very casual manner.

27th.—The second Boys' day-school in the city is in operation. I gave it a thorough examination to day, and found the scholars rather a dull set. The old teacher, however, has mastered our alphabetic method of writing the dialect, and makes it part of the regular lessons, from which I anticipate some good results.

Nov. 3d.—The chancel carpet has been stolen from the church during the night; little prospect of detection or recovery.

4th.—To-day will be an era among the blind people who are connected with us as recipients of alms. For a long time, and in various ways, I have been endeavoring to find some method, and some place in which the blind could be enabled to "learn, and labor truly, to get their own living," instead of being idle dependents on the gifts of others, or else engaged in such occupations as grinding incense, or telling fortunes, or selling smuggled salts, or reciting Buddhist legends, or gathering written paper to be burned for superstitious uses; these, together with spinning cotton thread, and shelling a certain kind of bean, are all the occupations known to the blind in these parts, and of these they avail themselves in a very slight degree, the strong pressure of outward circumstances on them being such as to sink them down to inertness and imbecility. From this wretched condition we must endeavor to raise them, as a class, if possible; but, at all events, we must aim at lifting up and holding up those who have become fellow-members with us of the church, the body of Christ. Our brethren of the Methodist Episcopal Mission have kindly lent me for a time two vacant rooms in one of their preaching places, and I have engaged a woman to teach all who come how to twist a certain kind of string much used here, made from a sedgy grass that grows near the seaside. I found six thus engaged when I looked in to day at *Tong-ka loong*, the street where this humble "school for the blind" is commenced.

11th.—The health of our first deacon *Wong Kong-chai* has been very far from good for some time past. Recently *Chu-kiung* took the regular duties at the church off his hands for a while, that he might rest. Within a few days he resumed his charge; but this afternoon I was obliged to preach in his place. His system seems much out of order.

13th.—Number of blind at work to day, twelve. They begin to enter into the spirit of their new occupation with some show of cheerfulness. Two of the number who lost their sight later in life retained the power of making straw-sandals, such as are worn by the peasantry here; so that this is a new branch added to the "establishment."

20th.—Dr. McCartee of the Ningpo Presbyterian Mission being here, waiting for a ship for the United States, I asked of him the favor of riding into the country with me to visit a young woman, daughter-in-law of my present teacher, who lies very sick at *Fah-hwo*; not likely I think to recover unless she gets better aid than Chinese doctors can give her. Dr. McC. very kindly went with me and prescribed for the case, to the great wonder of the neighbors, who could not understand what induced us to take so much trouble for a stranger.

24th.—The weakness of my throat warns me to desist from the amount of music-teaching I have been attempting. One lesson a week to each of the boarding-school that attend the chapel—our own two, and Mrs. Bridg-

man's—and twice a week with the communicants in the city proved to be more than my measure. It is of little matter, however; for they have now become sufficiently familiar with what is used at the public service. I have given up the idea of doing any thing in this way with the day-schools for the present.

27th.—The news from Canton is to the effect that the English and Chinese there are fully committed to a conflict; the Americans also have had a difficulty. Bogue Forts taken, and every symptom of determined warfare.

29th.—Rode to *Yung Zeang kung*, near which is poor old *Soo-dong's* dwelling. He has been renewing his application to be restored to the Communion; and my object in visiting his home to-day was to certify myself, if possible, as to the grounds of the evil rumors which are afloat concerning him, such as are sure to abound when a man is known to be under a cloud, the world over. I could not learn much; family quarrels had occurred and had been made up; things which with us would have been counted grave breaches of the law of kindness are said to be almost matters of course among the Chinese; the result of my visit is only a change of perplexities.

MISSIONARY WORK OF FEMALE ASSISTANTS IN CHINA.

JOURNAL OF MISS FAY.

Sunday, July 6th—1st Sunday in the Chinese 6th month. Mr. Tong preached, and assisted the Bishop in the administration of the Holy Communion. All the members of the Mission were present, with the Chinese communicants, who usually worship at the church in the city; and the quiet solemnity of the scene was in strong contrast with the noisy pomp and clamor of a great company of idol worshippers, who were out in the afternoon praying for rain.

One rarely goes into a heathen temple that he does not see two or three persons at least, who are there, supplicating and worshipping the gods upon some private business of their own. But it is rare indeed that one sees such a multitude as has been out to-day. The whole country for miles around seems to have turned out, to join what is called a "*Fiur iu wae*"—"a procession of idols, with prayers for rain." The gods of the winds and waters, with some others, were taken from the temples, gaily dressed, placed in sedan chairs, and borne on the shoulders of the principal men, others going by their side, holding banners and umbrellas over their heads, the multitude following after with gongs, bells, and other dis-

cordant instruments of noise. The whole procession was two miles long, and more than an hour and a-half passing the school-house, as they walked very slowly, in order to give the gods an opportunity to see the dry and scorched fields through which they passed (by narrow winding paths), and thus move their pity to send down rain.

The school-boys showed very little interest in looking at them, though they were at their Sunday lesson most of the time, and the procession passed just by the windows. One or two looked up scornfully from their books, and another said in Chinese, "that it was all of no use; only the Christian's God in Heaven could send rain."

Wednesday, 9th.—The Bishop left for Fouchan in the steamer Antelope, being invited by his friend, Mr. C., who thought a little change and relaxation from his duties might improve his health. He expects to return in a week or two.

Wednesday, 16th.—Teaching the Chinese and English, with the ordinary care of the boys, and nursing of the sick, have occupied my time since the last date. Intervals of leisure have been employed in reading Chinese. Have finished Dr. B.'s new version of the Acts of the Apostles, and Epistle to the Galatians.

The weather is still dry and hot, with high winds, which threaten to blow down the little vegetation unscorched by drought. The Chinese are still praying for rain, and small yellow flags, with Chinese characters, (Kiu ü), meaning "Pray for rain," written upon them, are seen sticking from shop windows, and in conspicuous places in the public streets, through which the mandarins pass on their way to worship in the temples; as they are beginning to think the lending of their robes for the farmers to pray in (as they have been doing for some weeks,) is not sufficiently respectful to their gods, and owing to the great need of rain, they condescend to go in person every day to the temples, to pray their gods to send down showers.

17th.—Duties as usual. Still no rain; the wind dry and hot.

July 18th.—Still no rain, and the poor country people and idol worshippers are looking very much disheartened, as the clear sky and burning sun give no signs of a shower.

19th.—Saturday duties as usual. The weather still hot and dry, and I have heard several sad accounts from the country about the famine, which has already commenced in consequence of the long drought. Prayers are multiplied. Crowds of people are seen going about with gongs, drums, and other noisy instruments calculated to awaken and propitiate the gods of the seas, of the waters, and of the winds. The people are forbidden to kill any animals or to eat any flesh until it may please the offended gods to grant rain.

The Bishop still absent; consequently, I did not examine the boys in their weekly review lessons. Other duties of the day as ordi-

nary. In the evening walked in the garden, where I have not been for the last ten days, and, on going to look at a peach tree, from which I had told the boys they must not gather any peaches, was very glad to find they had not touched them; even on the lowest limbs the peaches were hanging as I saw them last, which is quite to the credit of the boys, as there is no fence between the garden and their play-ground. The fruit is of little value; but their obedience to my wishes in letting it alone is to me of great value.

Sunday, 20th.—Morning study of the Chinese Scriptures at 6 o'clock. Chapel service at 9. Mr. Tong preached from Math. 24, 7. Boys' Bible classes in Chinese and English; catechising the school, and evening prayers, closed the day. At eight o'clock went to the usual Sunday evening service at the Bishop's. Rev. Mr. N. preached from the text: "The secret of the Lord is with those who fear Him." In the afternoon one of our former pupils, who now lives in the city, called to see me. He expressed much sympathy for the Chinese in their anxiety for rain. He says, that now the people are not only forbidden to eat meat, but also fish and eggs; that no animals are killed; that all the fish and meat markets are closed. I asked him what good was expected to result from such fasts? He said it was supposed the people had offended the gods by surfeiting and indulgence; that now they wished to purify their hearts, and make them very clean, in order to please the gods. The mandarins and other officers go barefooted to the temple twice every day to pray for rain; and every variety of tempting and costly gifts are offered upon the altars of the idols, in hope of propitiating their offended majesties. These things remind one of the fasts of great cities in "Old Testament" times, particularly that of Nineveh, "when the people proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least of them." But here the resemblance ends. The people of Nineveh believed God, and cried mightily unto Him, and He heard them; while these poor idolaters fast before the face of, and cry and pray unto, gods which can neither hear nor answer them.

And will not Christians at home pray much, that the Missionaries may be faithful, living, as we do, in these strongholds of idolatry—and will they not join us in earnest prayer, that these idol temples, and altars, and worshippers may soon become the temples, and altars, and worshippers of the ever-living and true God?

Monday, 21st.—Duties of the day as ordinary, with a little more fatigue than usual, on account of hearing the long review lessons preparatory to the semi-annual examination, which will take place on Tuesday week. Passed the evening at Mr. N.'s, in company with Dr. and Mrs. M., and some other very agreeable people. Dr. and Mrs. M. are shortly to sail

for England, with the expectation of returning here after an absence of three years.

Tuesday, 22d.—Thermometer at 92. Still no appearance of rain. Boys rather more industrious and ambitious at their lessons than yesterday which lightens the labor of teaching. Passed the evening at Mr. Nelson's. Returned about 9 o'clock, and, much to my surprise, found all the boys out in the court-yard, and quite a crowd of people gathered around some object, which I could not clearly distinguish; and, on going out to disperse them, and send the boys to their rooms, was much shocked to see a man with his arms tied behind him, and bound to a large stake stuck in the ground. On asking who it was, the watchman said it was a thief which he had caught attempting to break into the chapel. As soon as he heard a foreign voice he began to moan most piteously; protested his innocence, and begged to be released. Presently, Mr. K. came and ordered him to be unbound from the stake, and, with the cords still around his body and hands, led to the U. S. Marshal for examination, and correction, if found guilty.

24th.—Our dear Bishop returned to-day from Fouchan. We were all very glad to see him, but exceedingly regret that he is not as well as when he left us.

Thermometer at 93 in the shade, and not a single cloud to give hope of rain. The country people are making great efforts to water their cotton fields and gardens, by the use of the water-wheels which they employ to irrigate their rice fields. Even the hardy winter shrubs of our gardens seem withering and dying, and scarce a flower is to be seen. It is said the present rice crop is nearly dead, and even rain would not now restore it. I cannot but feel anxiety for the poor generally, whose means of support are thus cut short; but much more for the provision of our schoolboys, next winter, whose limited allowance will hardly allow me to pay one cash extra per pound for their rice and cotton. Yet, I trust “the Lord will provide.”

25th.—Duties of the day as usual; the boys showing a good degree of interest and patience in studying their long review lessons, preparatory to examination.

The weather still hot and dry, and the air seems burning at mid-day; but in the evening a fresh breeze from the water renders the evenings tolerably cool, compared with the heat of the day.

Saturday.—The Bishop still not able to go out; consequently, could not make his usual visit to the Chinese school.

Sunday.—Mr. Tong preached, in Chinese, quite an able and eloquent sermon upon the Trinity. Sunday duties as usual; teaching the Chinese and English Scriptures to the larger boys, hymns and prayers to the smaller ones, taking care of the sick, &c., filled the day.

Thermometer still at 93 in the shade; the wind dry and hot; the air filled with dust, and we hear sad accounts of the sufferings of the country people from the drying up of the water courses, springs and wells, and garden vegetables. People in the city are still praying for rain, and keeping a strict fast. No animals are yet allowed to be killed.

Monday, 28th.—The Bishop again able to go out; conducted the morning prayers, in the Boy's School, and examined the first and second departments in their Chinese studies. Most of the members of the Mission were present, and seemed pleased with the progress of the pupils, and the changes which have been made in conducting the Chinese part of their education.

29th.—The Bishop opened the school by morning prayers, and continued the semi-annual examination of the pupils. The first and second divisions of the first department in English, which has been for several years under the efficient care of Mrs. Keith, were examined in the following studies: The first division, in geography, astronomy, grammar, and exercises in composition, with readings from Henry and his Bearer in Shanghai, Romanized Colloquial, and translating it into English; the second division, in reading, spelling, arithmetic, geography, and writing. Mrs. K.'s classes did her much credit, not only by the readiness with which they answered difficult questions from memory, but much more in their reading, parsing, and exercises in composition, by the knowledge and skill which they showed in the use of the English language.

The first and second divisions of the second department in English, were examined in reading, spelling, writing, composition, geography, and Gallaudet's Natural Theology, with reading St. Matthew's Gospel in the Chinese character, and translating into English—in all of which they showed as much progress, and as good understanding of, as one could reasonably expect from boys of their age, in studying in a language so different from their own as is the English from the Chinese.

The examination being over, the Bishop made some remarks, and closed the school by prayer; then dismissed the boys and Chinese teachers for a vacation of three weeks.

ATHENS.**EXTRACT FROM A PRIVATE LETTER OF MRS. HILL TO
A FRIEND.**

Feb. 27th, 1857.—The family pupils are becoming thoroughly acquainted with the services of our Church. The Collect for the day is repeated every Sunday morning, at family prayer, and almost all of them understand English well enough to profit by reading the Scriptures and prayers in our tongue. Last Saturday morning one of the girls, about ten years old, asked me to tell her which was the Collect for next day. I asked her why she wanted to know so soon, as I usually gave it to the girls on Saturday evening at family prayer. She said, "Irene," another about seven years old, "wishes to please you by learning it, and wants more time than we do." The next morning, this youngest child in the house recited the beautiful Collect for Quinquagesima, as distinctly and properly as any one of her age with you could have done. She is the youngest daughter of the celebrated Professor Ennadius, "the father of letters" among the modern Greeks. He died in 1854, leaving a widow and eight children quite destitute. Elpis, the eldest daughter, came to us as a teacher, and we took Irene to educate. Last summer, Julia S. (Mrs. R. now, with a family of three children, living in London) applied to me for a person to go with her to England, to superintend their education, so that they should not forget their own language. I advised Elpis to take the situation, and she did. Mrs. R. remained at Athens only a few hours, and passed most of the time with us. I was surprised, as well as gratified, to see what a vivid impression she retained of the teaching she received while under our care. Elpis and she were companions in the Mission school in 1840, and loved each other very much. Elpis has written me several letters since she has been in England. When I find time I shall send you some interesting extracts. The Ladies' Committee of the Orphans' Asylum here, have placed one of their young beneficiaries in our family, to learn our method of teaching, and the system of moral and religious instruction which forms its basis, and the salutary effects of which are so apparent in the lives and conversation of those brought under its influence. The selection has been judicious and seasonable; and I have no doubt that, when she leaves us, she will pursue the same system with ability, zeal, and success. She intends to take with her copies of all our Scripture lessons and our hymns, with a special arrangement of texts which prove the dominion of sin in the heart of man, and, by God's grace, the power of His Word to release the sinner from the burden. Thus that "leaven" is spread, which, in His good time, must "leaven the whole lump."

*AFRICA.**JOURNAL OF THE REV. C. C. HOFFMAN.*

CAPE PALMAS, Saturday, Sept. 6th, 1856.

Saturday, Sept. 6th.—Had a blessed visit to the towns this afternoon, accompanied by Seton, a native youth. Went to see Yannouh, a woman whom I met, a few days since, at a blacksmith's shed, and was much interested in the things of God. Met also one of Mr. Wilson's scholars, Elizabeth Hardcastle, with whom I had religious conversation; she had not forgotten the truth learned in her youth. Had an interesting time with the children at evening prayers. Seven of them expect to commune to-morrow for the first time. Four native youths came from town in the evening for instruction.

Sunday, 7th.—It was a refreshing and delightful sight, to see seven of the children of the Institution publicly to confess Jesus to-day, and come forward to the Holy Communion. May they be faithful unto death!

Sunday, 14th.—Had the services of St. Mark's alone to-day, as Mr. Gibson was absent. Opened the Sunday-school, and preached at the chapel to the natives. Lectured at the Asylum, as usual, at night.

Thursday, 18th.—This evening went across the river to the station, to exhibit the Magic Lantern (Scripture pieces) to the natives, in the two towns near. They assembled in Harris's house (the teacher), and were greatly delighted. Much Scripture truth was thus imparted.

Sept. 19th.—The emigrant ship E. Owens arrived yesterday. We received letters from home to cheer us.

Sunday, 21st.—Owing to Rev. Mr. Gibson's sickness, I have the services of St. Mark's alone. The Sunday-school, native chapel, and evening lectures here as usual.

Monday, 29th.—Miss Alley died this evening at Cavalla. She had been failing rapidly during the last fortnight. Her last end was peace. She fell asleep in Jesus. Her funeral took place on Tuesday. At the services one native woman seemed deeply affected; she was one whom Miss A. had taken great interest in, and been the instrument of leading to the knowledge of Jesus. Miss A. died of consumption.

Wednesday, October 1st.—Preached this evening at the Asylum, from 2 Cor. v. i. "For we know if our earthly house," &c. Reference to the death of Miss Alley, which occurred on the 29th September.

Friday, 3d.—Buried Edward Simpson, formerly our teacher at Half Grahway; he had been sick some months; afterward visited Mt. Vaughan to see a sick pupil.

Saturday, 4th.—In my walk among the natives, observed a man sitting

sadly within his door. I asked him what he was thinking about. He replied, "God's things." I entered, and had a solemn talk with him. Observing a greegree over his door, I told him of its sin; he acknowledged it was wrong, and allowed me to take it; I cut it down, and took it away.

Sat down on the grass and had an interesting conversation with another man named Po; others stood or sat around and listened. Two natives came to the house for instruction at night.

Sunday, 5th.—Tooth-ache all day, with the addition of fever at night. Preached at St. Mark's in the morning, and administered the Holy Communion. Lectured to the Sunday-school, and took up the usual Missionary collection (\$1 71). Preached at the native chapel; about 100 natives present. Made an address at the Missionary meeting at night.

Tuesday, 7th.—Had a talk with a young native named Dea. He came to see me. Prayed with him. He is not far from God's kingdom.

Tuesday, 14th.—Returned to-day from Rocktown, having gone there on the 11th. Preached seven times; administered the Holy Communion to seventeen natives; baptized "Netty," infant daughter of G. T. Bedell; held two prayer-meetings, and had many conversations with the natives, publicly and privately, at Middletown, Fishtown, and Rocktown.

Saturday, 18th.—In my walk through town, I observed a portion of the trunk of a small tree planted in front of a man's house. It was surrounded by a little wooden fence. It was a greegree, for which the owner of the house, Budu, had paid 18 yards of calico, a bar of iron, and a wash-basin. I had, on previous occasions, remonstrated with Budu against his sin and folly, and to-day again, reasoned with and warned him. To my *surprise* (why should I have been surprised?) the leaven of truth had been working, and he quietly answered me "You may take it away." With the help of my young Christian convert, Seton, I took it up, and, bringing it into the house, put my foot upon it; and, directing Budu's attention, as the prophet of old, to the wood burning in the fire with which he cooked, and warmed himself, endeavored to impress upon him his folly, in making the remainder a god. He then told me to take away another greegree in front of his house, which I did. At a subsequent period, finding a "*little one*" still remained upon his person, solemn words of admonition caused him to allow me to take my knife and cut the greegree from his neck. I felt that I was cutting one more bond that bound him to the devil. May he, at last, become the Lord's freeman.

Saturday, Nov. 1st.—Mr. Wm. H. Davies, who arrived on the 18th of October, has kindly offered to instruct the congregation and scholars in chanting. This afternoon he meets them at St. Mark's.

Thursday, 13th.—Duties for the last fortnight as usual—teaching and preaching, publicly, and from house to house. To-day, was cheered by an interesting conversation with one of the most intelligent head men.

I sat in his door-way, and spoke to him of his soul and salvation. As I left him, I told him that a bushman, whom he had employed as a blacksmith, had put up a greegree in front of his shop. The head man replied, "Ah ! come, let us go see." He told the bushman that he did not believe in greegrees, but in God ; and then commenced taking up the sticks, and removing the heavy stone that rested on them, in which I heartily helped him, and thus demolished the vanity, and taught a lesson of truth to be carried to the bush.

Friday, 14th.—Went to Cavalla to spend Thanksgiving, intending to return the next day ; but, not being well, and the weather being rainy, I remained over the Sabbath, and preached in the evening. The exercises of the day are noticed in the *Messenger*.

Wednesday, 26th.—Visited the towns this afternoon to apprise the people that the following day had been appointed by the Governor as a day of thanksgiving, and to ask them to observe it. In each of the three native towns the head men assembled at my call, when I explained to them the object of the appointment, and invited them to join in the observance of the day. Without exception, they all promised to do so.

Thursday, 27th—Thanksgiving Day.—A very heavy rain prevented us from having our services at St. Mark's ; but, in the afternoon, a large number of natives assembled in the chapel, and many of them brought, as I had recommended, thank offerings to Him who is the giver of every good ; rice, palm nuts, cassadas, plates, bottles, &c., were piled in two heaps on the floor. Blessed sight, to see those who had formerly made their offerings to the devils, bring them now to God ! blessed sight, to observe them listening so attentively to the Word of God from their Missionary and from the native Christian teacher, who earnestly addressed them ! I left him thus occupied, to go to St. Mark's to meet the Sunday-school children, to the number of about 200, from our various schools. They were addressed by the Hon. J. T. Gibson, the Superintendent, and by myself. Having given to each a little tract, we marched to the Asylum, each school carrying its banner. At the Asylum, the children had cake and lemonade, and thence marched to the water side, where three large canoes were waiting to take them across the river to the native station ; four natives, with white clothes, were in each canoe to paddle, and the sight was a beautiful one on the placid water, to see the canoes filled with children, their banners uplifted, and the children themselves were chanting and singing. As it was near sundown, only a short time could be spent at the beautiful station, and all safely returned, greatly delighted.

Friday, 28th.—This morning was occupied partly by making arrangements for distributing the alms, given to the congregation of St. Mark's for the poor. While Mr. Harris did the like among the natives, the poor

natives rejoiced in the gifts, and sang praise to the givers. Harris directed them to praise God.

Sunday, 30th.—Ever feel to grace a debtor. Preached at St. Mark's on the subject of Confirmation. At Sunday-school, examined the children on the Catechism. I had promised a prize to the child who would repeat it, without error, from beginning to end, and the prize was given to a *native girl* named Anna Fisk. From Sunday-school, went to the chapel to meet an attentive congregation, to whom I preached—Harris following. At evening, preached at the Asylum.

Tuesday, Dec. 2d.—The Bishop having kindly loaned me his horse, I made visits in the country this morning, preparatory to Confirmation. Heard rumors of war between the Cape natives and the Americans. Held a prayer-meeting at the house of a parishioner.

Friday, 5th.—A native youth from town came to express to me his wish to be baptized. He would no longer conform to the customs of his country, and now asked to be received into the Church of God, as he had long been a constant and attentive attendant at the chapel, and had received much instruction on the religion of Jesus. I had good reason to believe him sincere. His conversation was entirely satisfactory, and I received him as a candidate. But this was not the only joy of the day; in the afternoon, I took a canoe, and went over to the native station to examine three boys, who had been serious for some time and desired baptism, and whom their teacher thought prepared for it. Their names were Willie Roberts, Joseph Packard, and J. Howard Smith. I called each separately, and made the Creed, the Lord's Prayer, and the Ten Commandments, the basis of my questions. Not only intellectually did I find them prepared, but saw good evidence that the blessed Spirit had been their teacher also. I rejoice in the grace given to these native children. Smith is the youngest, not over nine years old; Packard, a gentle and meek youth, about eleven; and Willie Roberts, twelve.

Sunday, 7th.—Had a crowded congregation at St. Mark's. Administered the Holy Communion; forty-six communicants present. In the afternoon, took all the children to the native chapel to witness the baptism of "To," the youth referred to on the 5th. Natives, colonists, and scholars filled the house to overflowing. The opening services were, as usual, in Grebo, when, having made an address, the candidate and his sponsors stood before me. To the solemn questions in the service, he answered distinctly and seriously. He received the name of John Green Proud. Thus one more was added to the flock of our Good Shepherd. We held our Missionary meeting at night.

Monday, 8th.—The U. S. ship Jamestown arrived this afternoon. I had the pleasure of seeing a number of the officers on shore. I am cheered by an increase of interest among a number of persons on the

subject of religion. The number of candidates for Confirmation constantly increases.

Sunday, 11th—Three things have cheered me to-day; the first is a note from a scholar from Rocktown, who, six or eight months ago, acted very sinfully. Now he begs forgiveness, and brings me a present, by way of showing his sincerity. The note is as follows:

“ROCKTOWN, Dec. 10th, 1856.

“MR. C. C. HOFFMAN:—I have sinned against God, and before thee, and am no more worthy to be called thy son. Please to forgive me. I brought you two fowls, two yards of cloth, and one razor. I want to come to school.

“MINNIE CHARLES BARRETT.”

Having received a good account of this boy from the teacher at Rocktown, and believing him to be truly penitent, I received him again. The second thing was a visit from “M’lede, the African Demon Woman” (of whom an account has been written by Mrs. Scott). Five days ago, her townpeople ordered, for some superstitious reason, that every one should shave their heads, and the hair should be then collected, and buried in the sea. M’lede at first declined, but afterwards was persuaded to yield. When I saw her, I told her she had not acted wisely, in conforming to a heathen custom; and, as every one knew the reason why the people shaved their heads, notwithstanding her sorrow, I did not think it expedient for her to come to the Holy Communion the next day. She verily seemed troubled. I told her God would forgive her, but hoped it would be a lesson in future to her. To-day, after five days absence, she called on me, and told me her sin was too heavy on her heart; it oppressed her night and day. Her penitence assured me of her sincerity, and I could not but rejoice in her tender conscience. I assured her that God, for Jesus’ sake, would forgive her; and, with further conversation, prayed with her, and she departed comforted. The third pleasing incident of the day was the account I received from N. S. Harris, relative to the natives in a town near his station: A devil-doctor had come on Sunday morning to the town to make them a greegree; afraid openly to oppose him, they secretly sent to Harris, to say he must send and call them to come to church; and that if they, in return, sent word back that a doctor was making a greegree, he must come to the town and destroy it. All this was done, and the following day the townpeople came to thank him for the part he had so well performed, and the doctor was driven away. *So grows the good Word of our God.* The Bishop preached for me to-day at St. Mark’s.

Monday, 12th.—Visiting candidates for Confirmation; the number is now twenty-four.

INTELLIGENCE.

RETURN OF MISSIONARIES FROM CHINA.—The Rev. Cleveland Keith and Mrs. Keith arrived in New-York on the 1st of May, in the ship White Swallow, from Shanghai. This return was made necessary by the poor health of both, but more particularly that of Mr. Keith. It is hoped that a change of climate will, under the blessing of God, bring about their restoration to health, and enable them hereafter to resume their labors in the China Mission.

MONTHLY ACKNOWLEDGMENTS are now made up to the 15th of each month. This is done, in order to ensure the timely publication of the **SPIRIT OF MISSIONS**. It is intended to have the whole edition out of the publisher's hands before the 1st of each month.

CONTRIBUTIONS TO FOREIGN MISSIONS.—These have come in so freely during the last month, that the anxiety of the Committee is much relieved; and the hope is entertained, that the aggregate receipts for the year will not fall much short of that of last year.

It will gratify the friends of the Rev. Mr. Gibson and Mrs. Thomson to know that the loss sustained by these Missionaries in the burning of the buildings at Mt. Vaughan is fully made up.

Acknowledgments.

THE Treasurer's acknowledgments are made up to the 15th of each month. All contributions received after that date must lie over for acknowledgment until the next number of the "Spirit of Missions" is issued.

Sums received from April 15th to May 15th, 1857.		Boston.—East, for Africa	9 00
New-Hampshire.		Boston.—W. B. Bradford for Cp.	
Claremont.—"Lizzie," for losses at Mount Vaughan... \$10 00		Palmas buildings	5 00
Manchester.—St. Michael's....	30 00	A. R. for sufferers by fire at Mount Vaughan	3 00
Yermon.		St. Pauls, of which \$5 for Africa,	
Burlington.—St. Paul's, fr 1854, \$25 ; 1855, \$20 ; 1856, \$25. Also collection for (spe- cial) Cape Palmas \$13 53.	83 55	Africa.....	415 00
Bennington.—St. Peter's, $\frac{1}{2}$ \$5 64 Mrs. L. Hills, $\frac{1}{2}$ for Mrs. Thomson and $\frac{1}{2}$ for Mr. Gibson, Cape Pal- mas, \$10.....	15 64	Trinity.....	82 29
Randolph.—Grace, S. S.....	5 00	Messiah.....	5 00
Massachusetts.		Grace, for Africa.....	58 66
Andover.—Christ, S. S. "Clarke Scholarship," Africa.....	9 51	Fall River.—Ascension S. S. Africa.....	2 08
		Hanover.—S. Andrews, a comt. for Cape Palmas, \$1; Dor- cas Soc., 9th annual pay- ment, Ed. China, \$25....	26 00
		Longwood.—Five children, for China.....	24 25
		Newton Corner.—Grace, Chi. $\frac{1}{2}$ Afr. $\frac{1}{2}$	39 00
		Salem.—St. Peter's, for re-bd'g	

Acknowledgments.

£ 91

School-buildings, Africa,	20 00		
Waltham.—Christ,.....	30 00	728 71	
Bhode-Island.			
Manville.—Emmanuel.....	5 00		
Newport.—Zion, ½ S. S. Anniversary offerings, less 40 paid quarterly for ed. of W. C. Cozzens and M. Littlefield, for new buildings at Mt. Vaughan....	24 41		
Providence.—St. John's Epiphany, coll., \$226 50; do. colored S. S. contribution for Africa, for year ending Apr. 1857, 41 70; Church collection in answer to special appeal for Cape Palmas, of which \$50 50 fm. morning S. S., and \$15 50 from colored S. S., \$266; do. monthly collection for Foreign Missions, \$27.00	561 20		
Westerly.—Christ, ½	25 00		
do. A donation	1 46 617 07		
Connecticut.			
Brookfield.—St. Paul's.....	9 00		
Bridgeport.—C. S. F. for Mrs. E. M. Thomson, Africa.....	1 00		
Fair Haven.—St. James', for Africa.....	5 00		
Hartford.—St. Paul's	6 67		
Christ, Ladies' Sewg. So. Chi. and Africa ½ \$45 00; do S. S. Miss. Asso. for ed. "G. Burgess," Af. \$25 00;	70 00		
St. John's, \$56 00; Rev. E. A. Washburn, Af. \$50 00	61 00		
Middletown.—Christ, Easter off., support boy, Africa 1 yr.	20 00		
New-Haven.—Trinity offg., in answer to special appeal from Africa.....	40 00		
St. John's	8 64		
Southport.—Trinity, of which \$10 from S. S., for Africa.	26 53	247 84	
New-York.			
Albany.—Grace.....	3 20		
Bay Ridge.—Christ, annual col. for Chi. and Af., \$167 73; S. S. for do. \$30 35.....	198 08		
Brooklyn.—Anonymous, for private benefit of Mrs. Thomson at Mt. Vaughan	1 00		
Holy Trinity S. S. for Mrs. Thomson	4 50		
St. Peter's, Gen. \$62 13; for Af. \$1; S. S. offg's for support of Christopher Lippett Paddock, Af. \$20	83 13		
Fishkill Landing.—St. Anna's, \$35 19; S. S. Af., \$4 55; Chi. \$3 25.....	42 99		
Green Point.—Ascension, S. S.	10 00		
Goshen.—St. James, by Rev. Dr. Robertson, of which \$2 from S. S. for Af.	25 54		
New-York.—St. Ann's Ch. for Deaf Mutes.....	4 50		
St. Peter's S. S. ½ for Africa, ½ for Chi.	50 00		
St. George's S. S., part of their ann. miss. cont. at Easter, 1857, for the aid of the Af. miss's. who lost goods and clothing by fire			
in Dec., 1856.....	344 50		
do. Robert W. Lewis, Easter offering.....	5 00		
Rev. R. B. D., support scholar in Africa.....	20 00		
St. Marks, from monthly offerings, for repairing losses at Cape Palmas....	100 00		
Incarnation, Y'ng. men's Miss. Soc. for sufferers by destruction of Mission Buildings, Cape Palmas, Africa.	17 55		
New-Berlin.—St. Andrews, S. S. Easter offering.	10 00		
Peekskill.—St. Peter's.....	10 00		
Plattsburg.—Trinity, "for Cp. Palmas" fund.....	27 21		
Sag Harbor.—Christ	4 00		
Ulster.—Trinity, a member gen. \$20; in ans. to spec. appeal, Africa, \$10.....	30 00	1107 57	
Western New-York.			
Geneva.—Trinity, for the African Mission, \$23 30; for Mrs. Thomson, \$7 50, for Mr. Gibson, \$6; in ans. to recent appeal	36 80		
Walnut Hill School, in ans. to same appeal for Mrs. Thomson	17 00		
G. W. Nicholas, for Mt. Vaughan build'gs, \$10 66; Miss Gallagher, for Mrs. Thomson, \$5.....	15 66		
Rochester.—Christ	30 00		
St. Luke's, spec. coll. for build'gs at Mt. Vaughan, \$84; for Mrs. Thomson, \$7; S. S. for Mt. Vaughan buildings, \$1318.....	104 18	203 64	
New-Jersey.			
Anonymous, for Rev. G. W. Gibson, and Mrs. Thomson, each ½	50 00		
Morristown.—Redeemer, buildings at Mt. Vaughan....	24 19		
Moorestown.—Trinity.....	10 00		
Newark.—Christ.....	6 50		
Trinity	43 56		
St. Philip's, for Mrs. Thomson, Cape Palmas,	5 00		
Perth Amboy.—Anonymous....	3 00		
Salem.—St. John's.....	33 00	175 25	
Delaware.			
Lewes.—By Rev. W. Wright, Missionary at Indian River, Millsboro', and Baltimore Mills; from a lady, \$2 50, for the Af. Miss. The earnings of a little boy, 50 cts, for orphan asylum, Cape Palmas. From Z., for Af. Mission, \$2.....	5 00		
Stanton.—St. James.....	7 77		
Smyrna.—St. Peter's	3 00	15 77	
Pennsylvania.			
Butler.—St. Peter's.....	4 50		
Bucks Co., Centreville.—Trinity in answer to special Af. appeal.....	5 95		
Doylestown.—St. Paul's gen., \$6 30; in ans. to special appeal from Africa, 1275 ;	19 05		
New-town.—St. Luke's, ½ \$4 59			

Acknowledgments.

<i>Africa</i>	2 29	<i>for Africa</i>	38 00
<i>Connelsville</i> .—R. A. McIlwaine, in ans. to spec. app. losses in Africa	2 00	<i>Baltimore, Huntingdon</i> — St. John's.....	20 00
<i>Chesnut Hill</i> .—St. Paul's, Easter offering by Rev. Alex. Shiras	44 11	Miss Purnell, African Mission under Bishop Payne	100 00
<i>Etna</i> .—St. Matthew's S. S.	2 50	Trinity S. S., Africa.....	4 00
<i>Lancaster Co., Pequea</i> .—Saint John's, by Rev. W. S. Hawkins, in ans. to spec. appeal	6 39	Grace S. S., for renewal of buildings in Africa....	30 00
<i>Meadville</i> .—Christ, Ladies' soc.	10 00	Ascension S. S. Miss. Soc. $\frac{1}{2}$ yearly paym't ed. R'd. and Ross Killin, Af.	20 00
<i>Medea</i> .—Rev. S. Hazlehurst, for Mrs. E. M. Thomson....	20 00	<i>Baltimore Co.</i> .—College of St. James, off. of the Chapel, \$20, towards erection of Miss. Buildings at Mt. Vaughan ; \$15 for Rev. Mr. Gibson, and \$15 for Mrs. Thompson.....	50 00
<i>Montrose</i> .—St. Paul's, Missionary Soc.	25 00	<i>Reisterstown</i> .—St. Michael's, col'd. cong.....	2 85
<i>Minersville</i> .—St. Paul's S. S. loss missionaries, Africa	10 00	<i>Charles Co., Nanjemong</i> .—Rev. Robt Trout, in answer to special appeal from Af.	50 00
<i>Philada</i> .—Hon. Judge Stroud, Africa, in answer to spec. appeal	20 00	Durham Parish, do do	15 00
St. Luke's S. S., special contribuion for erection of buildings at Mt. Vaughan, in ans. to appeal....	26 60	<i>District of Columbia, Georgetown</i> .—A friend to Mis's. through Rev. Alex. Shiras, towards repairing recent losses at Cape Palmas.....	1000 00
Christ, a member, for Af. by Rev. Dr. Doer.....	50 00	Trinity, for support Rev. Mr. Holcomb, Af.	101 00
Epiphany, towards salary of Bishop Payne. Af. \$750; and for China, \$50.....	800 00	<i>Dorchester Co., Vienna</i> .—St. Paul's $\frac{1}{2}$	2 50
St. Philip's, Ladies' for. soc., for Mission build'gs. at Cape Palmas.....	30 00	<i>Harford Co.</i> .—St. Mary's, $\frac{1}{2}$ Af. $\frac{1}{2}$ Gen.....	20 00
Church of the Covenant, Rev D. A. Tyng, Africa, special.....	130 00	<i>Prince George's Co.</i> .—St. Matthew's and St. Mark's, by Rev. Dr. Pinckney, in ans. to spec. appeal for Cape Palmas Fund	15 74
<i>Maylandville</i> .—Trinity S. S. ed. J. G. Drayton, Africa, 2d payment, \$20; Ed. Susan Alibone, Af. \$20; for Mrs. Thomson, Af., \$15 ; for Rev. Mr. Gibson's Library, \$5 ; rebuild'g Mission House, Mt. Vaughan, \$50 ; rebuilding Cavalla school-hous', \$15 ; Rev. C. C. Hoffman, for completion St. James' Chapel \$13 39.....	138 39	<i>St. Mary's Co.</i> .—Charlotte Hall, Talbot County.—St. Peter's....	5 00
<i>Pittsburg</i> .—St. Andrew's, East. off'g. from the ladies, for Af. \$46 ; from Infant S. S. Af., \$7 38.....	53 38	Virginia.	20 00
St. James' S. S. Af.\$10 ; new buildings at Mount Vaughan \$5.....	15 00	<i>Alebemarle Co.</i> .—Christ Church, St. Ann's Ladies' Sewing Soc. for Day School in China, \$69 50; Dr. Gantt \$25 ; Mr. Henry Gantt, \$20 ; Mr. Moseley, \$1 ; Mrs. G. Rives, \$1 ; collection, \$17 38 ; Mildred Nelson, 69 ; Annie Nelson, \$1 ; Mrs. S. W. Nelson, \$2 50	138 07
<i>Rockdale</i> .—Calvary S. S. Af. \$6; Chi. \$5	11 00	<i>Alexandria</i> .—St. Paul's, Gen. \$77 ; Mrs. Hill's school, \$5 ; S. S. of do from 1st Jan. to 12th Apl. for Af. \$47 53.....	129 53
<i>Springfield</i> .—St. Andrews, Eas. offering in ans. to spec. appeal for Cape Palmas Fund	5 00	Christ, Fairfax Parish, by Rev. C. B. Dana, \$120; From S. S. to ed. 1 ch. in China, \$25 ; 1 ch. in Af. \$20 ; for rep'g. losses at Cape Palmas, \$72 ; general, \$3	120 00
<i>Scranton</i> .—St. Luke's, fc buildings at Mt. Vaughan.....	5 00	<i>Anne Arundel Co.</i> .—St. James', for Africa	40 00
<i>Tamaqua</i> .—Calvary, for Mrs. E. M. Thomson, Af.	5 00	<i>Charlottesville</i> .—Christ, Gen. \$196 50 ; Monrovia, \$85 ; Mrs. Thomson, \$13 50 ; Mt. Vaughan, \$5 ; Mr. Gibson, \$2 ;	302 00
<i>Wilkesbarre</i> .—St. Stephen's, Easter offering in ans. to special appeal for Cape Palmas	8 25	<i>Fairfax Co.</i> .—Theological Sem. S. S., \$20 for Ed. W	
<i>Yardleyville</i> .—St. Andrew's, Af. <i>Harpuld</i> .	100 00		
<i>Allegheny Co.</i> .—Emmanuel, Af. rica	2 30 1546 71		
<i>Anne Arundel Co.</i> .—All Hallows	42 81		

Sparrow, Africa, under Rev. Mr. Hoffman; and \$5 at discretion of Rev. C. C. Hoffman	25 00	member, \$5	8 00
Mrs. Jas. May, ed. Walter E. Franklin	20 00	" Wilderness."—George & Mary, for Mrs. Thomson, Cape Palmas.....	2 00
<i>Fredericksburg</i> —Mrs. Isabella R. Scott for Bishop Payne to use as he thinks best for African Mission.....	40 00	Westmoreland Co. — Washington Parish, for Africa...	10 00
do. friends, for rebuilding Mt. Vaughan High School, by Rev. Dr. May	35 00	Williamsburg.—By Rev. Dr. May, rebuilding Mount Vaughan	7 50
<i>Gloucester Co.</i> —Ware church, in ans. to spec. app al, Easter off'rings, \$15 ; Mrs. J. P. T., \$2 50 ; Mrs. W. L. L., \$2 50 : Miss S. T., \$2 ; Dr. M. \$1 ; do for Gen. Fuad....	24 00	North Carolina.	1812 32
Abingdon church Com. off'gs, \$9 17 ; two children, R. J. and F. J.	10 17	<i>Chapel Hill</i> .—Chapel of the Cross.....	27 00
<i>Loudon Co.</i> —Leesburg, in answer to spec. appeal ; two persons, \$5 each, for Mrs. E. M. Thomson : six little children for do, \$6 ; one person, for Mr. Gibson's Library, \$5 ; others, to be appropriated by the committee, \$59 58 ; Miss Rebecca Gray and sisters, for Cavalla, \$20....	100 58	<i>Wilmington</i> .—St. James, of wh. \$7 contributed by two little girls.....	116 00
<i>Lynchburg</i> .—St. Paul's, Mrs. C. P. Speed. Easter offering	2 00	T. H. Wright, Esq., in answer to special appeal, \$10 ; do. on ac't Scho arship, in nat. sch.-Af. \$20	30 00 173 90
<i>Matthew's</i> .—Trinity, for education of two children under Rev. Mr. Hoffman, Africa	40 00	<i>South Carolina</i> .	
<i>Middlesex</i> .—Christ.....	25 00	<i>Beaufort</i> .—F. M. B. for Africa, St. Helena, a member, for rebuilding Mount Vaughan High School.....	3 75
<i>Middleburg</i> .—Emmanuel of wh \$10 for rebuilding Mount Vaughan	63 75	<i>Black Oak</i> .—Trinity, by H. R. Scott.....	50 00
<i>Norfolk</i> .—Christ, \$85, do ; S. S. Easter offering for Mount Vaughan Mission, Africa, of which \$10 for Mrs. Thomson, and \$10 for Mr. Gibson : \$65.....	150 00	<i>Camden</i> .—Grace.....	63 50
<i>Northampton Co.</i> —Hungar's Parish, Eastville.....	65 00	do. collections at	34 29
<i>Old Point</i> .—Centurion, offering for Africa	50 00	Missionary Meeting during Diocese Convention	
<i>Petersburg</i> .—Grace, for salary of N. S. Harris, native teacher in Africa, \$182 ; a few scholars of Mrs. Pannill's school for Mrs. Thomson at Mt. Vaughan, \$2 30	184 30	<i>Charleston</i> .—Grace Sewing Society, for support of native teacher in Africa, by H. R. Scott, \$100 ; members, for Cape Palmas orphan asylum, \$22,.....	141 80
<i>Portsmouth</i> .—Miss Redman, ½ Richmond.—St. James', for Chi. \$10 ; Greece, \$20 ; Africa, \$27 86 ; S. S. for do, \$30 14 ; col'd. S. S. for do, \$12.....	2 50	St. Peter's, a lady, China	122 00
A. Morrell	100 00	St. Michael's, S. S., Africa	5 00
Monumental S. S., for Af. Roanoke Co., Big Lick.—Saint John's, Africa	1 00	<i>Clarendon</i> .—St. Mark's	20 00
<i>Staunton</i> .—Kalorama Family school, for Mrs. Thomson, Africa	58 67	<i>Fairfield</i> .—St. John's, for rebuilding Mount Vaughan High School	85 35
<i>Uppererville</i> .—Trinity	22 00	<i>Grahamville</i> .—Holy Trinity, of which \$20 for scholarship Mount Vaughan High School, by H. R. Scott	6 65
<i>Warrenton</i> .—St. James, a member, Africa, \$3 ; another	25 00	<i>Saint Stephen's and Upper St. Johns</i> , by H. R. S. for Africa, \$82 50 ; Gen., \$30 ; China, \$5 ; S. S. for support of Laura Wisner, Africa, \$16 57 ; colored congregation for support of	55 00
	11 25	Laura Wisner, \$18 88	152 95
		<i>Sheldon</i> .—Church, M. L. D., Af.	15 00
		<i>Waccamau</i> .—All Saints', Africa	15 00
		<i>Wilton</i> .—Christ, for rebuilding Mount Vaughan	35 00
		<i>Yorkville</i> .—Good Shepherd, Easter offering, \$25 : do Mr. Gibson's Library, \$10 :	35 00
		<i>Miscellaneous</i> .—The following subscriptions to Cavalla Messenger : Rev. E. E. Billinger, Walterboro', 2 copies \$1 ; Rev. J. D. McCullough, Winnesboro', one copy, 50c. ; Rev. T. S. Arthur, Greenville, one copy, 50c. ; Rev. J. D. Gibson, Yorkville, one co. 50c. ; Rev. T. F. Davis, Jr., Camden, one copy, 50c. ; Rev. L. C. Lance, Georgetown, two copies,	

Acknowledgments.

	Louisiana.
New-Orleans—Trinity, for Af., by Rev. R. R. Scott	10 00
St. Paul's, Africa.....	99 00
Christ, Mr. F. Rodewald, Af., Building Fund	10 00 119 00
	Kentucky.
Covington—Trinity, $\frac{1}{2}$	15 13
	Tennessee.
Columbia—St. Peter's	7 00
Knoxville. — St John's. "A Friend," for Mrs. Thomson, Af., \$5; and "T." for Af., "as Bishop Payne may dispose"	10 00 17 00
	Illinois.
Chicago—St. John's.....	25 00
Farmington—Calvary	15 45
Limestone—Christ	6 55
Waukegan—Christ towards repairing loss of buildings, Af.	5 00 52 00
	Ohio.
Cincinnati—Christ S. S., Cape Palmas Orph. Asy	75 00
Clifton—Calvary S. S., for Mission at Cape Palmas \$25, [less exchange, 25c.]	24 75
Delaware—Mrs. Catherine Little	2 00
Gambier—J. S. Sawer, for Rev. G. W. Gibson, \$2 50; Mrs. Thomson, \$2 50; buildings, Mt. Vaughan, \$5.....	10 00
Maumee—St. Paul's.....	4 00
Massillon—St. Timothy's, \$15 25; and \$1 from a little girl; for "sufferers in Af.". ..	16 25
Norwalk—St. Paul's, Easter off. ..	10 00
Newark—Trinity, by Rev. H. Blackaller, in ans. to spec. app'l.....	14 00
Piqua—St. James.....	15 00
Toledo—Trinity	24 00
Worthington—St. John's S. S., building Mt. Vaughan.....	17 00 212 00
	Michigan.
Grand Rapids—St. Mark's....	20 00
	Wisconsin.
Elkhorn—St. John's, Af.....	5 00
Milwaukee—St. Paul's S. S., in answer to spec. appeal for repairing loss by fire at Mt. Vaughan, Af., \$9 88; do., for Mrs. E. M. Thompson, Af., the results of self-denial through Lent, from five little girls, \$5 12	15 00 20 00
	Iowa.
Dubuque—St. John's S. S., for Mt. Vaughan.....	12 00
Painesville—A widow's mite, $\frac{1}{2}$,	50 12 50
	Missouri.
Lexington—Christ	8 00
St. Louis—Christ, S. S. Easter offerings for Mission under Rev. J. Rambo, W. Af., \$8 58; Do., Rev. Mr. Schuyler, for Mr. Gibson's library, \$5; Mrs. Schuyler, for Mrs. Thomson, \$5.....	98 58 106 58
	Arkansas.
Boonsboro'—From two aged per-	
Yazoo City—3 little children, to rebuild Mt. Vaughan	1 50 76 50

sons, by Mrs. M. E. Campbell	2 00	by Messrs. Ackerman & Mier	25 05 2047 55
Miscellaneous.			
M. A. E. C., for repairing losses at Mount Vaughan	2 50	Total, April 15, 1857, to May 15, 1857, \$12,159 10	
England—Mrs. M. A. Jackson, [widow of late Rev. W. Jackson, of Louisville]	20 00	Total, Oct. 1st, 1856, to May 15, 1857, \$50,742 11	
New-York AMERICAN BIBLE SOCIETY, for Bp. Boone, printing the Scriptures in China	2000 00	In addition to these sums, it seems proper to acknowledge here, \$150, which were very kindly contributed during the last year, through the Rev. J. Hobson, British Chaplain at Shanghai, for the assistance of Shanghai, viz.:—\$90, to help support the Girl's Day School under Mrs. Keith's charge; and \$60 to publish "Line upon line," translated into Chinese by the same lady.	
Dr. W. W. Anderson, U. S. A.,			

Contributions in answer to Special Appeal for Repairing Losses at Cape Palmas, already noted in General Acknowledgments.

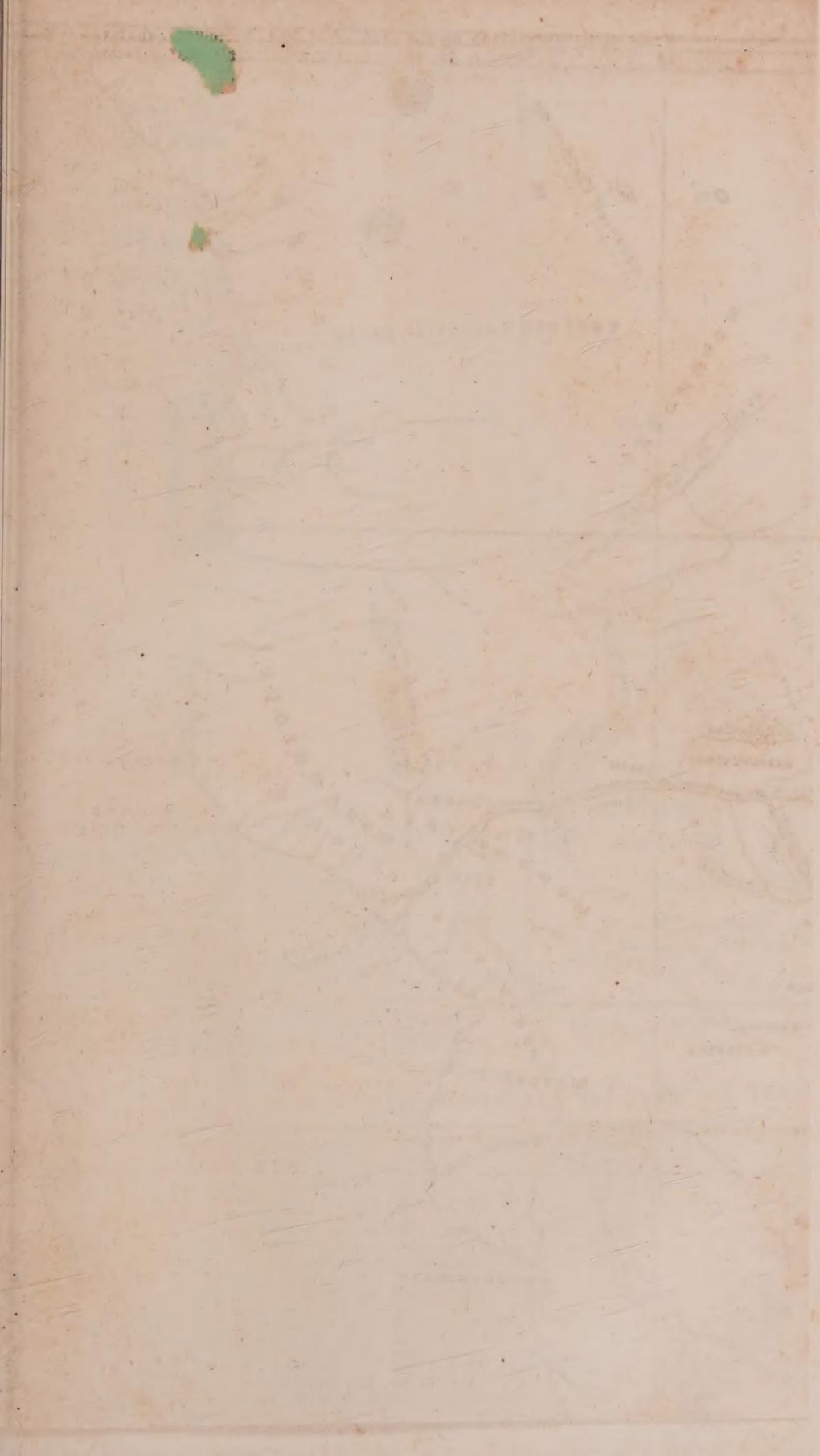
Amount reported in May No. [should have been]	\$1547 91	Newark—St. Philip's, for Mrs. Thomson	5 00
Claremont—Lizzie, for losses sustained at Mt. Vaughan	10 00	Centreville, Pa.—Trinity, in answer spec. appeal, Af.	5 95
Burlington, Vt.—St. Paul's, special coll. for Cape Palmas	13 53	Doylestown—St. Paul's, in answer to spec. appeal	12 75
Boston—W. B. Bradford, for Cape Palmas' buildings	5 00	Connellsburg—R. A. McIlwaine, do.	6 00
A. R., for sufferers at Mt. Vaughan, Hanover, Mass.—St Andrew's, a communicant, for Cape Palmas	3 00	Pequea—St. John's, Rev. W. G. Hawkins, do.	6 39
Salem—St. Peter's, for school building, Cape Palmas	1 00	Medea—Rev. S. Hazlehurst, for Mrs. Thomson	20 00
Providence, R. I.—St. John's, in answer to spec. appeal, of which \$50 50 from morning S. S., and \$15 50 from colored S. S.	20 00	Minersville—St. Paul's, S. S., losses of Missionaries, Af.	10 00
Bridgeport—C. S F., for Mrs. Thomson, Af.	266 00	Philadelphia—Hon. Judge Stroud, in answer to spec. appeal	20 00
New-Haven—Trinity, offering in answer to spec. appeal, Af.	1 00	St. Luke's S. S., spec. contribution for erection of buildings at Mt. Vaughan	26 60
Brooklyn, L. I.—Anon., for private benefit of Mrs. Thomson, at Mt. Vaughan	40 00	St. Philip's, Ladies' For. Mission Society, for Mission buildings at Cape Palmas	30 00
Holy Trinity S. S., for Mrs. Thomson	1 50	Pittsburg—St. James's S. S., new buildings at Mt. Vaughan	5 00
New-York—St. George's S. S., part of their ann. miss. cont. at Easter, 1857, for the aid of the Af. Miss., who lost goods and clothes by fire, in Dec., 1856	434 05	Springfield—St. Andrew, Easter offering, in answer to special appeal	5 00
St. Mark's, from monthly offerings, for repairing losses at Cape Palmas	100 00	Tamaqua—Calvary, for Mrs. Thomson, Af.	8 25
Plattsburgh—Trinity, for Cape Palmas fund	27 21	Wilkesbarre—St. Stephen's, Easter offering, In answ. to spec. appeal	100 00
Ulster—Trinity, a member, in answer to spec. app.	10 00	Baltimore—Grace, S. S., for renewal of buildings at Mount Vaughan	30 00
Geneva—Trinity, for Mrs. Thomson, \$7 50 for Mr. Gibson, \$6; for losses generally, \$23 30	36 80	Nanjemoy—Rev. Robert Prout, in answer to special appeal	50 00
Do., Walnut Hill School, in answer to appeal, Mrs. Thomson	17 00	Durham Parish—Do.	15 00
Do., G. W. Nicholas, for Mt. Vaughan buildings, \$10 66; Miss Gallagher, for Mrs. Thomson \$5.	15 66	Georgetown, D. C. — "A Friend to Missions," through Rev. A. Shirras, towards repairing recent losses at Cape Palmas	1000 00
Rochester—St. Luke's, spec. coll. for buildings at Mt. Vaughan, \$84; for Mrs. Thomson, 7; S. S., for Mt. Vaughan, \$13 18.....	104 18	Prince George Co., Md.—St. Matthew's and St. Mark's, by Rev. Dr. Pinckney, in answer to spec. appeal	15 74
New-Jersey—Anonymous, for Rev. G. W. Gibson and Mrs. E. M. Thomson, each $\frac{1}{2}$	50 00	Charlottesville—Christ, Mrs. Thomson, \$13 50. Mt. Vaughan, \$5; Mr. Gibson, \$2	20 50
Morristown—Redeemer, for buildings at Mt. Vaughan.....	24 00	Fredericksburg—"Friends," for rebuilding Mt. Vaughan High School, by Rev. Dr. May	35 00
		Leesburg—in answer to special appeal, two persons, \$5 each, for Mrs. Thomson; six little children, for do, \$6; one person, for Mr. Gibson's library, \$5; others, to be appropriated by the Committee, \$59 58	80 58

Acknowledgments.

<i>Norfolk</i> —Christ, S. S., Easter offering, [for Mt. Vaughan, of which \$10 for Mrs. Thomson, and \$10 for Mr. Gibson]	65 00	Savage and his wife Elizabeth, native teachers	50 00
<i>Wilderness</i> —George and Mary, for Mrs. Thomson.....	2 00	<i>Abingdon Church</i> , Va., in answer to special appeal, \$9 17; two children, R. and F. J., \$1.....	10 17
<i>Williamsburg</i> —By Rev. Dr. May, for rebuilding Mt. Vaughan	7 50	<i>Ware Church</i> , do., Easter offerings, \$15; Mrs. J. P. T., \$2 50; Mrs. W. L. L., \$2 90; Miss S. T. \$2; Dr. M., \$1.....	23 00
<i>Wilmington, N. C.</i> —T. H. Wright, in answer to special appeal.....	10 00	<i>Petersburgh</i> —A few scholars of Mrs. Panwill's school, for Mrs. Thomson	2 30
<i>Yorkville, S. C.</i> —Good Shepherd, for Mr. Gib森's library, Af.....	10 00	<i>Fairfield, S. C.</i> —St. John's, for rebuilding Mount Vaughan High School.....	6 65
<i>Macon</i> —N. C. Munroe, for aid of sufferers, Cape Palmas.....	10 00	<i>Wilton</i> —Christ, do., do.....	35 00
Rev. S. G. Bragg, for aid of Mr. Gibson and Mrs. Vaughan, $\frac{1}{2}$ to each	5 00	<i>Beaufort</i> —St. Helena, do., do.....	50 00
<i>New-Orleans</i> —Christ, Mr. F. Rodewald, for building fund.....	10 00	<i>Knoxville</i> —St. John's, a friend, for Mrs. Thomson	5 00
<i>Waukegan</i> —Christ, towards replacing buildings, &c.....	5 00	W. A. E. Carrington, for repairing losses at Mount Vaughan.....	2 50
<i>Gambier</i> —J. S. Sawer, for Mr. Gibson, \$2 50; Mrs. Thomson, \$2 50; Mt. Vaughan, \$5.....	10 00	<i>Alexandria, Va.</i> —Christ, S.S., do., do, College of St. James, Offertory of the Chapel, \$20 towards erection of Mission buildings at Mount Vaughan; \$15 each to Mrs. Thomson and Rev. Mr. Gibson.....	72 00
<i>Massillon</i> —St. Timothy's, \$15 25; and \$1 from a little girl, for sufferers in Africa.....	16 25	<i>Philadelphia</i> —Church of the Covenant, Rev. D. A. Tyng, Africa, special	50 00
<i>Newark, O.</i> —Trinity, In answer to special appeal.....	14 00	<i>New-York</i> —Incarnation, Young Men's Miss'ry Society for sufferers, &c.....	130 00
<i>Milwaukee</i> —St. Paul's, S. S., do., buildings, \$9 88; for Mrs. Thomson, the result of self-denial through Lent of 5 little girls, \$5 12.....	15 00	<i>Yazoo City</i> —Three little children, for Mount Vaughan	1 50
<i>Dubuque</i> —St. John's S. S. for Mount Vaughan	12 00	<i>Worthington, O.</i> —St. John's S. S., do., Savannah—Christ, A lady, for Mrs. Thomson	17 00
<i>St. Louis</i> —Rev. Mr. Schuyler, for Mr. Gibson's library, \$5; Mrs Schuyler, for Mrs. Thomson, \$5.....	10 00	<i>Staunton</i> —Kolorama Family School, for Mrs. Thomson	5 00
<i>Bennington</i> —St. Peter's, Mrs. Laura Hills, $\frac{1}{2}$ for Mrs. Thomson, and $\frac{1}{2}$ for Mr. Gibson, Cape Palmas.....	10 00	<i>Maylandville</i> —Phil. Trinity S. S., for Mrs. Thomson, \$15; Mr. Gibson \$5; Mt. Vaughan buildings, \$50.....	25 00
<i>Pass Christian</i> —Missionary Society in Rev. Dr. Savage's Female Seminary, \$20 for Mrs. Thomson; Rev. Dr. Savage, \$10 for Rev. Mr. Gibson, and \$10 each for Thomas	10 00	<i>Scranton</i> —St. Luke's, for Mount Vaughan	70 00
		<i>Middleburg, Va.</i> —Emmanuel, for Mt. Vaughan.....	5 00
			10 00
			\$5,045 02

BOXES FOR REV. G. W. GIBSON AND MRS. THOMSON.

In addition to numerous gifts in money, acknowledged above, several Boxes, containing a great variety of articles, have been prepared, in different places, and sent to Cape Palmas, for the use of the above-named parties. We are not in possession of particulars which will enable us to give a list of these boxes; we are informed, however, that they have been sent from the Theological Seminary, Va., from Philadelphia, from Middletown, (Ct.), and from Hartford, in the same State. In the last-named city, the ladies of Christ Church and St. John's Church joined in this benevolent effort, and among the gifts was a contribution of \$10 for books and \$5 for the African Mission, from a female communicant of St. John's.





(SOUTH CENTRAL AFRICA.) COUNTRY TRAVELED BY REV. DR. LIVINGSTONE, FROM 1849 TO